Racial Consciousness-1927

Conspicuous Gains By Race Noted In Various Fields In 1927. National Survey Shows

Progress Seen In Business, Arts, Music Home Life and In Increased Race Consciousness and Confidence

By The Associated Negro Press

The silent fight of Time brings the world, and Colored America, to the sounding of taps for another year. Year after year the measure of progress is made. The passing years mount up like an eagle in its flight, and by this reckoning with events, this taking stock, we have the chance to see ourselves as others see us. And this is well. We have the chance, likewise, to turn the searchlight of inquiry on our pathway, on ourselves, moreover, and find our location—whether we have moved forward or backward, or are merely passing the years in "come day, go day, God send Sunday" fashion.

In many directions Colored America has made marked progress this year. In some few directions there has been marking time, there have been some backward steps, but for one back there have been five forward; hence, we are still marching on even though, in the largest sense, we are not yet ahead of the game.

A Dangerous Trend economically And Politically

There is a grave and dangerous trend in American life towards Colored America, and the results are in a wide increase of scheming for living, which, if not checked, will result in economic disaster for the race.

While a very small minority group of whites, in comparison with the whole, are showing an increased and sympathetic interest in the welfare and development of Colored America the Ku Klux Klan idea, race superiority thought, and "keep the Negro down and out" program has obtained such a hold in thought that the race suffers. The group that pushes the backward idea is not much larger than the group that favors justice but it is far more aggressive. There are millions of American whites who have little or no concern about the Negro's problems because they have not reached them; and, there are millions within the Negro group who are ignorant of or indifferent to our condition and human progress. The ignorant are, for the most part, uneducated; the indifferent are, for the most part, influenced by sophistication or disgust or a self-sufficient haughtiness.

There has been a decided letting up in opening doors of opportunities in the industrial field, and politically, there has been an increase of white apathy. These sorry situations from the white side have caused thousands of Negroes in cities like New York and Chicago, and other cities, to increase their income by their wits in playing "numbers," policy, other forms of gambling, selling bootleg liquor, and resorting to immoral practices of various forms to meet the rent, buy food and clothing. This percentage may not be equal to twenty, but it is far too large; it may be equalled by the whites, but not in such an intensified manner as Colored America is today passing through.

The Associated Negro Press Annual Survey is not for the purpose of sounding negative notes of alarms, but the trend of the times is such, in the respects mentioned, that we would be derelict in our duty to ignore it. That there may be a general awakening to this state of affairs is our fond hope and trust.

The Field Of Business

The year has been one of progress in the field of business. There is a growth of better understanding. There is a fine and growing spirit of national concern in business. While we yet have very few nationalized businesses, we have made fine headway in nationalized concern. Colored American business, though of local need and success, is interested spiritually, and sometimes financially, in that of the other fellow in other cities and far away sections of the country. This is a helpful and hopeful sign. Personal acquaintance and concern make possible a combination of ideas and purse, an increase of general business and more places of employment for our boys and girls—a very necessary concern at all times.

In many sections of the country there has been a noticeable increase in wholesale dealings, and there have been additional wholesale merchandizing ventures, especially in farm products in the South. This same combination of capital and effort will yield increased profits in other lines, North as well as South. Colored America, though often referred to as a minority group, must more and more recognize the fact that white America is today, more than ever, accepting us as a competing group and they are directing their wisdom forces, and money in the channels of real competition. Some of it is friendly, some insidious.

The Political Field

Politically, in a national sense, Colored America has made absolutely no progress during 1927. We have "held our own," but that holding is so infinitesimal, in comparison with the whole, that in national politics we are little more than a half joke. The President has continued to take a quiet, conservative concern; Congress has been quite indifferent, and the United States Supreme Court, judging by recent decisions, has fallen in line with the tendency of the times, as in the days of Dred Scott.

Colored America will never again get within sounding distance of national political prestige until there is a national political upheaval, and men of the race are elected to the House of Representatives and the United States Senate. This time will and must come. States like Mississippi, South Carolina, and Louisiana, as well as Georgia, and North Carolina, where the racial population almost equals and in some instances exceeds the white, there should be members in Congress, and one Senator. That is likewise true in districts north, where the racial populations are large, there should be elections to Congress.

There have been local political increases, as in the Councils of Cleveland and New York; and there have been some appointments locally, as in Chicago and Kansas City. It is to be noted some of these are Democratic or Independent. There is a growing tendency to divide votes.

Religion

Colored America increases in sophistication and skepticism, religiously il, although strongly religious by nature. White religious theories and practices, as against the teachings of the Man of Galilee, are so at variance that thousands among us never enter church door, and their scoffing at what they term "the white man's religion" brings a shudder to the devout.

But the great masses are with the Christian faith, and the church. They cling, in prayer and hope, for salvation in America and an Eternal Home beyond. They give of their meager earnings for great church buildings. If they would give with equal zeal toward advancement the race would be much farther along. There has been considerable church building, buying, and remodeling in all sections of the country and by all denominations.

Music

In music we continue to go forward. Roland Hayes has set a mark, and Paul Robeson is following the voice. Florence Cole Talbert and Lillian Evanti, both recognized for their art in Europe have been admired in America, but are yet to be properly managed in the manner of Hayes' success. These successes, and others in the making, if not so well known, have given new encouragement to the field of music in voice.

Instrumentally there continues interest in the development of popular orchestras. These are employed by whites and blacks alike. The best for the Negro in music is yet to come. By continuous study and perseverance there promises to be a much larger day in the realm of music, vocal and instrumental.

Drama And The Movies

There has been nothing more than the average progress in the field of drama during 1927. No new stars of unusual magnitude have been discovered. The passing of Florence Mills, who won a place in the hearts of the people on two continents, marks a distinct loss in the theatrical profession. New York has had its season of racial shows with more or less public interest, but there has been nohing to happen to make "the world talk."

In the movies there has been an increase of racial representation in certain pictures calling for such background. It is believed that producers, who are more and more coming to the determination of the realistic, in that they can find within our group sufficient types of the highest standard to represent the various needs heretofore performed by whites made up in sundry tints. This makes a constantly increased economic opportunity in the movie world.

Sports

It is refreshing to know that Colored America continues to take a lively interest in all fields of sports from tennis to prize fighting. There is interest in both amateur and professional sports, in football and baseball, in horse racing, and dog chasing. There has been a very noticeable increase in golf. The death of "Tiger" Flowers is one of the outstanding losses of the year.

Homes And Home Life

In all sections of the country the development of Home Life has been marked. There has been more building and buying this year than in any previous year since the World War Money for building has been easier obtained in many sections, than ever before. This is due to a recognized growth in Colored America's economic standing. There has been growth even in the midst of great handicaps

The development of home pride and the old fashioned spirit of family ties, through better home furnishings, is another one of the marked improvements of the year. Better homes make better home life and better home life makes better citizens. It is almost amazing, in any section of America one visits, to observe the fine taste and high quality of home furnishings secured and enjoyed by Colored America. This fact of larger buying is being recognized in a business way, to the advantage of both seller and buyer. In fact, the home being the foundation of all social progress, our publications and various organizations in home development. This is true not only from comfort and personal satisfaction, but from the standpoint of better health, less crime, investments, and financial credit. The systematic study of home life has heretofore been a neglected field.

Real Estate And Business Buildings

A careful survey of general values in sections of American cities where Negroes live shows an increase in the value of properties, in general, rather than a decrease, as is sometimes argued. This is due to two things in particular. First, the constant appealing to pride and improvement through news papers and organizations; second, to the buildings, by both white and Colored capital, in

our centers of population. Some of those investments already run into millions, and contemplated investments for 1928, in various parts of America, run into additional millions. These investments not only increase the value of nearby properties, but make loans and general financing, by all, very much easier. The South continues to be the easier place to make loans for building purposes. It is the exception, rather than the rule, that Colored America is able to finance a project on the same and equal basis as whites. We are compelled, far too frequently, to pay a high promium often amounting to unmistakable usury. And, sometimes the mailed fist of financial pressure is within the race as well as without, and sometimes it is in collusion with whites.

There are increasing numbers of building and loan organizations, and the banks and investments companies are growing in number and power.

Farms And Farming

Traveling in many sections of the South, one is impressed with the continued improvement of farms owned by Colored America. These farms cannot be observed in their improvement without a keen realization of the ideals and hopes of Booker T. Washington. True, there are "still some few remaining" of the old types, but there is a noticeable improvement of scientific and advanced methods in farming. The houses and barns are better, the implements modern, and the yield larger. The land grant colleges in various states are doing much in improving conditions, and they are aided very materially by state and federal government alike. The Federal Government takes a sympathetic interest in all improvements.

The Spring floods throughout the Mississippi valley, bringing destruction to thousands, will long be remembered. The racial Commission under the Red Cross and government influences, with Dr. R. R. Moton, chairman, filled, and is filling yet, a most important place in the readjustment.

Stock Taking Conference

Because of the unusualness of the venture, the recent Stock Taking Conference, held in Durham, N. C., merits specific mention. There have been other gatherings, national and otherwise, for the presumed purpose of getting together and getting a better understanding, but there has never before been a gathering on the plane of the Durham Conference, with results for the future so promising. The Conference was in the right place, for Durhamites have proved to the world that they know stock values. Those present journeyed from their respective homes with singleness of purpose, that of finding out where we are "at," in the general scheme of American progress. There was frankness and there were revelations, some encouraging and others not so encouraging. Nevertheless, the next year will prove the lofty purpose and high value of the Durham gathering. Such an inventory of facts and figures is bound to have a reaction favorable to keener realization and larger growth of a permanent kind. In lieu of united opportunity to meet in the Committee rooms of the nation's capitol in Washington, or in the archives of Wall Street, New York, it becomes highly essential for Colored America, on the loftiest and most statesmanlike plane, to establish a place and plan, amid environments of beauty and even luxury, to take measure, take stock, and take advantage of all pending opportunities and make way for opportunities that are not now apparent. Colored America must go forward with credit, honor, and unquestioned success.

Our Women

In the land of progress, Colored Women of America, in organization and economic attainment, are setting a marvelous pace. In fact, they are, to the square inch, making faster headway than men. Probably the best organized civic group in America is the National Association of Colored Women. From city, state and up to the national body, the women are organized for service, and they are demonstrating in a big way, under the leadership of Mrs. Mary McLeod Bethune. The two foremost business institutions of the group in America, Poro, owned by Mrs. Malone, and the Madam Walked Company are monuments to women. The Colored Women of America, in promoting education, in developing business,, in making better homes and good mothers, as well as furnishing inspiration to the men of the race, are in a position that merits the most profound respect of what we sometimes call the "sterner sex."

Newspapers, Magazines and Books

Newspapers, magazines, and books continue to grow in number and size. The newspapers and magazines are getting better each year. The type of men and women interested in the field is getting better, and the returns are larger for all concerned. The national and local advertisers are apreciating the advantage of using space in our publications. They have largely discontinued the old stock phrases of "appropriations gone," "we don't use weeklies," and the like, and have taken very seriously, with profit to themselves and us, the importance of space buying. One local firm in Chicago doing business with our group, spent more than $2,000 in weekly advertising, covering a period of three weeks, just before the holidays. This firm promises to increase its appropriations more than 100 per cent in 1928. This is genuine awakening and progress.

Varied Organizations

The varied organizations, dealing with, by, and for Colored America, continue to function with vigor, none of them, perhaps, with the crash and gush of financial support that the causes they represent merit. We come more nearly paying our dues in secret societies than anything else, except church. The National Urban League, the National Association for the Advancement of Colored People, the Inter-Racial bodies and other splendid organizations that have long since proven their worth to Negro progress and development, are handicapped more than fifty per cent in their activities because of the need of appealing to the people for funds. This should and must be overcome. The Jewish people set a most impressive example for Colored America in organized giving for betterment and uplift. They can raise more money in one night for those of their own race in other ports of the world that they will never see, than we raise for all our organizations combined in one year. They have more money some say; and with it, more of the spirit of co-operation and giving.

The release of Marcus Garvey from the Federal Prison in Atlanta, has made him a martyr, according to Bishop R. C. Ransom. There has been almost universal praise of Garvey as a man of vision and organizing power.

Education

We continue in school everywhere, and we will continue to continue. In the field of education, North and South, and especially in the South, there has been more advancement in the last year than in any previous year. In state, county, and city schools, appropriations have been the largest in history.

The people of America, if they have denied many things, they are saying that Colored boys and girls must be educated. For what? This final answer is yet to come. There will be new openings among whites, and there may come a great upheaval of some kind, as in the World War, that will open many doors of opportunity, but it now appears that in the larger places of commercial and industrial opportunity, we must make more and more opening for ourselves. The taking of the Victory Life Insurance Company, of Chicago, into New York is both an educational and commercial opportunity, furnishing a concrete example. This institution is taking a sympathetic interest in educating our people on the value and possibilities of insurance, and it is affording openings for our intelligent men and women. New York will be a better New York, and we will be beter Americans, all of us.

Finally

The year closes, the record is made. Some dreams have faded into airy nothing, others have become a living reality. We cannot undo the past, but we can use it as a record for the future. We have much for which to be thankful, and we are not without hope. We are zealous, but we are not foolish. We have vision, but we realize that however noble and beautiful, there must be commonsense and industry, backed by organized power and money. We believe God, but we likewise believe in mankind, and we believe we have a place worthwhile in America to fill. Measured by our own eloquent standards, we have come far and accomplished much; measured by the standards of the world, we have a long way to go. We are learning to be practical without losing the glory of our ideals. COLORED AMERICA, FORWARD MARCH—1928 IS HERE!

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Colored Americans Make Headway Despite Many National Handicaps; Cooperation Race's Slogan For '28

Annual Resume Portrays Negro's Achievements During 1927—Notable Accomplishments Enumerated—Race Takes Inventory and Maps Out Program For Future Years—Politically, Colored Americans Barely Holding Their Own.

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THE BLACK MAN'S BLUFF

By LEE SELMAN

I MUST confess that I am somewhat disappointed with the literati of the New Negro. True enough, he has taken the lowly chitterling and has elevated it beside the royal caviar; and he has softened the harsh brayings of the jackass until now it is musical as the whimperings of a young filly in a field of clover. But the greatest mine of all has been left unexplored—the humble but highly utilitarian overalls. Occasionally the word does find its way into print through the medium of some of the World's Greatest Weeklies, but always this is in the nature of an admonition; Remember the overalls, and leave them at work.

Perhaps, though, the great journalists are too prone to forget that when the laborer was transplanted from the barren wastes of hate to the verdant fields of love, the old psychology would follow. This psychology has been sixty years in the making and is not to be treated lightly. It started when the white man willed that blue denim was the uniform of servitude.

They even extended their fiat to include little children, perhaps cognizant of the fact that as the child, so is the man. Thus it was that most of the so-called Race leaders paddled to school, clad in the regulation overalls. Sometimes into the spacious pockets, an apple was dropped—lagniappe for the teacher. Not infrequently, however, they were used to secrete an ugly toad which at the most opportune moment was used to spread consternation among the lassies; here, also, reposed the slingshot and the chinaberries.

Perhaps, though, overalls are too modern to be immortalized in poetry and song. The Spirituals were the heart throbbings of a race burdened for scores of years, but it has remained for men like the Johnsons to reduce them to intelligible English and readable music.

At the time when the Spirituals were being crystallized overalls were unknown. The slaves might have their "jeans," but for ordinary wear there was not infrequently a garment of unbleached material resembling very closely the artists' smocks of today.

Natchitoches, La., has a statue of a good darkey, presumably the antebellum type, and his lower garments are unmistakably pants. This then has been the cycle: shirt-tails, frock-tails, and overalls. From the cotton fields, through the legislative chambers, to the street corners were the routes. Then it was that the Negro discovered that he was of no economic value to anyone except himself. Thus, then following the lines of least resistance, came the overalls.

Six days do they labor: from the wash-day to the breakdown. But on Sundays when men turn aside to attempt to reconcile themselves to their positions in society; when men seek to change their environment, even if only temporarily, then the overalls are laid aside.

This time the preacher calls the bluff and draws in the pot. Such is Life! On the morrow the oxen are again goaded to desperation. And, since it is far easier to sidestep than to face the issue; and experience having taught that bluffing is as creditable as honest labor, they bluff.

Roughly speaking, Negroes may be divided into two classes: the white collar and the overalls. The white collar class embraces the professionals—the doctor, the teacher, and the minister. Perhaps, here too may be classed the commercial group—the grocer, the undertaker, and the insurance man. But not infrequently, having been denied the advantages of that higher training they are somewhat careless of their appearances; from inattention and use their celluloid collars are seered as brown as autumn leaves. The overalls group takes up the remainder. There is the mill worker who lives across town, and who wades through mud and water to reach his work. And there is the professional loafer who lives in the "quarters," and who has an aversion to any sort of labor.

Long since, though, he has learned that attired in a suit of overalls he needs no passport anywhere; overalls, of course, being the laborers' garb—in short, the black man's bluff. In Atlanta he may know just where there are "ofays"; in Memphis he may try to interest one in finling the little red card; in Dallas he may be a walking saloon, but ever and anon, attired in his suit of blue denim, no one questions his comings, and his goings. Perhaps, if some Negro from Chicago or Cleveland were to have the foresight to don overalls before returning to "ole Miss" he would, indeed, be given a grand ovation. Overalls, to the Caucasian signify obeisance and servility; to the Negro, the gentle art of getting by. Sometimes this theory is practiced ad nauseam. A few years since the principal of a southern school used overalls as the uniforms for the members of his band. Thus, attired, they toured the state gathering in the shekels.

Perhaps, every one has heard the classical remark of the servant:

"More rain, more rest."

His employer inadvertently hearing him demanded sharply, "What's that you say?"

"More rain, more grass, boss."

Thus it is with the overalls brigade, always proclaiming from the housetops:

"More rain, more grass!"

Of course, it would be inaccurate to class the Negro as shiftless, but it is a fact that long association with the whites and their policy of doing nothing that can be conveniently postponed, his using the same text books which are masterpieces of the southern propaganda, and the gentle spiritual caresses of the same white God have given him the same inclinations. Since, however, he is supposed to work, he has adopted the overalls.

This idea of overalls and the Negro laborer being correlatives has permeated the very woof and warp of our innermost life. Go to any cabaret or theatre, presently before the footlights, there amble the colored comedians, clad in the regulation denim. Then a dephlogisticated tenor with belladona in his eyes will wail a nostalgia for his beloved "Bam."

The critic will write in his *feuilleton*, "It is a work of Art—a verisimilitude of reality." But ever, and anon, it is the black man's bluff.

Alas! the old order changeth. Democrats are stealing the thunder of the Republicans and in the innermost councils are speaking of a protective tariff. Republicans are moving into the Bourbon south and are proving themselves political chameleons. Why? Economists call it the industrialization of the South. Birmingham is already making bids as the greatest steel producing center. Atlanta is extending itself, and is advertising extensively in the North for more industries. Quite naturally these changes will give a different interpretation to the wearer of overalls. And when this metamorphosis is achieved; when the cocoon finally emerges from his web of indifference to extend himself in the balmy atmosphere of industrialism, with all the potency, and charm be gone from the overalls? Will there then be intoned a solemn requiem for the departed glory?

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as against the teachings of the Man of Galilee, are so at variance, that thousands among us never enter a church door, and their scoffing at what they term "the white man's religion" brings a shudder to the devout.

But the great masses are with the Christian faith, and the church. They cling, in prayer and hope, for salvation in America and an eternal home beyond. They give of their meager earnings for great church buildings. If they would give with equal zeal toward economic advancement the race would be much farther along. There has been considerable church building, buying, and remodeling in all sections of the country by all denominations.

Music.

In music we continue to go forward. Roland Hayes has set a mark, and Paul Robeson is following in voice. Florence Cole Tolbert and Lillian Evanti, both recognized for their art in Europe, have been admired in America, but are yet to be properly managed in the manner of Hayes' success. These successes, and others in the making, if not so well known have given new encouragement to the field of music in voice.

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The spring floods throughout the Mississippi valley, bringing destruction to thousands, will long be remembered. The racial commission under the Red Cross and government influences, with Dr. R. R. Moton, chairman, filled, and is filling yet, a most important place in the readjustment.

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THE BLACK MAN'S BLUFF

By LEE SELMAN

I MUST confess that I am somewhat disappointed with the literati of the New Negro. True enough, he has taken the lowly chitterling and has elevated it beside the royal caviar; and he has softened the harsh brayings of the jackass until now it is musical as the whimperings of a young filly in a field of clover. But the greatest mine of all has been left unexplored—the humble but highly utilitarian overalls. Occasionally the word does find its way into print through the medium of some of the World's Greatest Weeklies, but always this is in the nature of an admonition; Remember the overalls, and leave them at work.

Perhaps, though, the great journalists are too prone to forget that when the laborer was transplanted from the barren wastes of hate to the verdant fields of love, the old psychology would follow. This psychology has been sixty years in the making and is not to be treated lightly. It started when the white man willed that blue denim was the uniform of servitude.

They even extended their fiat to include little children, perhaps cognizant of the fact that as the child, so is the man. Thus it was that most of the so-called Race leaders paddled to school, clad in the regulation overalls. Sometimes into the spacious pockets, an apple was dropped—lagniappe for the teacher. Not infrequently, however, they were used to secrete an ugly toad which at the most opportune moment was used to spread consternation among the lassies; here, also, reposed the slingshot and the chinaberries.

Perhaps, though, overalls are too modern to be immortalized in poetry and song. The Spirituals were the heart throbbings of a race burdened for scores of years, but it has remained for men like the Johnsons to reduce them to intelligible English and readable music.

At the time when the Spirituals were being crystallized overalls were unknown. The slaves might have their "jeans," but for ordinary wear there was not infrequently a garment of unbleached material resembling very closely the artists' smocks of today.

Natchitoches, La., has a statue of a good darkey, presumably the antebellum type, and his lower garments are unmistakably pants. This then has been the cycle: shirt-tails, frock-tails, and overalls. From the cotton fields, through the legislative chambers, to the street corners were the routes. Then it was that the Negro discovered that he was of no economic value to anyone except himself. Thus, then following the lines of least resistance, came the overalls.

Six days do they labor: from the wash-day to the breakdown. But on Sundays when men turn aside to attempt to reconcile themselves to their positions in society; when men seek to change their environment, even if only temporarily, then the overalls are laid aside.

This time the preacher calls the bluff and draws in the pot. Such is Life! On the morrow the oxen are again goaded to desperation. And, since it is far easier to sidestep than to face the issue: and experience having taught that bluffing is as creditable as honest labor, they bluff.

Roughly speaking, Negroes may be divided into two classes: the white collar and the overalls. The white collar class embraces the professionals—the doctor, the teacher, and the minister. Perhaps, here too may be classed the commercial group—the grocer, the undertaker, and the insurance man. But not infrequently, having been denied the advantages of that higher training they are somewhat careless of their appearances; from inattention and use their celluloid collars are seered as brown as autumn leaves. The overalls group takes up the remainder. There is the mill worker who lives across town, and who wades through mud and water to reach his work. And there is the professional loafer who lives in the "quarters," and who has an aversion to any sort of labor.

Long since, though, he has learned that attired in a suit of overalls he needs no passport anywhere; overalls, of course, being the laborers' garb—in short, the black man's bluff. In Atlanta he may know just where there are "ofays"; in Memphis he may try to interest one in finding the little red card; in Dallas he may be a walking saloon, but ever and anon, attired in his suit of blue denim, no one questions his comings, and his goings. Perhaps, if some Negro from Chicago or Cleveland were to have the foresight to don overalls before returning to "ole Miss" he would, indeed, be given a grand ovation. Overalls, to the Caucasian signify obeisance and servility; to the Negro, the gentle art of getting by. Sometimes this theory is practiced ad nauseam. A few years since the principal of a southern school used overalls as the uniforms for the members of his band. Thus, attired, they toured the state gathering in the shekels.

Perhaps, every one has heard the classical remark of the servant:

"More rain, more rest."

His employer inadvertently hearing him demanded sharply, "What's that you say?"

"More rain, more grass, boss."

Thus it is with the overalls brigade, always proclaiming from the housetops:

"More rain, more grass!"

Of course, it would be inaccurate to class the Negro as shiftless, but it is a fact that long association with the whites and their policy of doing nothing that can be conveniently postponed, his using the same text books which are masterpieces of the southern propaganda, and the gentle spiritual caresses of the same white God have given him the same inclinations. Since, however, he is supposed to work, he has adopted the overalls.

This idea of overalls and the Negro laborer being correlatives has permeated the very woof and warp of our innermost life. Go to any cabaret or theatre, presently before the footlights, there amble the colored comedians, clad in the regulation denim. Then a dephlogisticated tenor with bella-dona in his eyes will wail a nostalgia for his beloved "Bam."

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Racial Consciousness - 1927

ANNUAL SURVEY OF THE ASSOCIATED NEGRO PRESS TURNS LIGHT ON ACTIVITIES OF COLORED AMERICA FOR 1927

The silent flight of Time brings the world, and Colored America, to the sounding of taps for another year. Year after year the measure of progress is made. The passing years mount up like an eagle in its flight, and by this reckoning with events, this taking stock, we have the chance to see ourselves as others see us. And this is well. We have the chance, likewise, to turn the searchlight of inquiry on our pathway, on ourselves, moreover, and find our location—whether we have moved forward or backward, or are merely passing the years in "common day, go day, God send Sunday" fashion.

In many directions Colored America has made marked progress this year, in some few directions there has been marking time, there have been some backward steps, but for one back there have been five forward; hence, we are still marching on even though, in the largest sense, we are not yet ahead of the game.

A Dangerous Trend Economically and Politically

There is a grave and dangerous trend in American life towards Colored America, and the results are in a wide increase of scheming for living, which, if not checked, will result in economic disaster for the race.

While a very small minority group of whites, in comparison with the whole, are showing an increased and sympathetic interest in the welfare and development of Colored America, the Ku Klux Klan idea, race superiority thought, and "keep the Negro down and out" program has obtained such a hold in thought that the race suffers. The group that pushes the backward idea is not much larger than the group that favors justice, but it is far more aggressive. There are millions of American whites who have little or no concern about the Negro's problems because they have not reached them, and, there are millions within the Negro group who are ignorant of or indifferent to our condition and human progress. The ignorant are, fo the most part, uneducated; the indifferent are, for the most part, influenced by sophistication or disgust or a self-sufficient haughtiness.

There has been a decided letting up in opening doors of opportunities in the industrial field, and politically, there has been an increase of white apathy. These sorry situations from the white side have caused thousands of Negroes in cities like New York and Chicago, and other ctiies, to increase their income by their wits in playing "numbers," policy, other forms of gambling, selling bootleg liquor, and resorting to immoral practices of various forms to meet the rent, buy food and clothing. This percentage may not be equal to twenty, but it is far too large; it may be equalled by the whites, but not in such an intensified manner as Colored America is today passing through.

An Associated Negro Press Annual Survey is not for the purpose of sounding negative notes or alarms, but the trend of the times is such, in the respects mentioned, that we would be derelict in our duty to ignore it. That there may be a general awakening to this state of affairs is our fond hope and trust.

The Field of Business

The year has been one of progress in the field of business. There is a growth of better understanding. There is a fine and growing spirit of national concern in business. While we yet have very few nationalized businesses, we have made fine headway in nationalized concern. Colored American business, though of local need and success, is interested spiritually, and sometimes financially, in that of the other fellow in other cities and far away sections of the country. This is a helpful and hopeful sign. Personal acquaintance and concern make possible a combination of ideas and purse, an increase of general business and more places of employment for our boys and girls—a very necessary concern at all times.

In many sections of the country there has been a noticeable increase in wholesale dealings, and there have been additional wholesale merchandising ventures, especially in farm products in the South. The same combination of capital and effort will yield increased profits in other lines, North as well as South. Colored America, though often referred to as a minority group, must more and more recognize the fact that white America is today, more than ever, accepting us as a competing group, and they are directing their wisdom, forces, and money in the channels of real competition. Some of it is friendly, some insidious.

The Political Field

Politically, in a national sense, Colored America has made absolutely no progress during 1927. We have "held our own," but that holding is so infinitesimal, in comparison with the whole, that in national politics we are little more than a half joke. The President has continued to take a quiet, conservative concern; Congress has been quite indifferent, and the United States Supreme Court, judging by recent decisions, has fallen in line with the tendency of the times, as in the days of Dred Scott.

Colored America will never again get within sounding distance of national political prestige until there is a national political upheaval, and men of the race are elected to the House of Representatives and the United States Senate. This time will and must come. States like Mississippi, South Carolina, and Louisiana, as well as Georgia and North Carolina, where the racial population almost equals and in some instances exceeds the white, there should be members in Congress, and one Senator. That is likewise true in districts north, where the racial populations are large, there should be elections to Congress.

There have been local political increases, as in the councils of Cleveland and New York; and there have been some appointments locally, as in Chicago and Kansas City. It is to be noted some of those are Democratic or Independent. There is a growing tendency to divide votes.

Religion

Colored America increases in sophistication and skepticism, religiously, although strongly religious by nature. White religious theories and practices, as against the teachings of the Man of Galilee, are so at variance, that thousands among us never enter a church door, and their scoffing at what they term "the white man's religion" bring a shudder to the devout.

But the great masses are with the Christian faith, and the church. They cling, in prayer and hope, for salvation in America and an Eternal Home beyond. They give of their meager earnings for great church buildings. If they would give with equal zeal toward economic advancement the race would be much farther along. There has been considerable church building, buying, and remodeling in all sections of the country and by all denominations.

Music

In music we continue to go forward. Roland Hayes has set a mark, and Paul Robeson is following in voice. Florence Cole Tolbert and Lillian Evanti, both recognized for their art in Europe, have been admired in America, but are yet to be properly managed in the manner of Hayes' success. These successes, and others in the making, if not so well known, have given new encouragement to the field of music in voice.

Instrumentally there continues interest in the development of popular orchestras. These are employed by whites and blacks alike. The best for the Negro in music is yet to come. By continuous study and perseverance there promises to be a much larger day in the realm of music, vocal and instrumental.

Drama and the Movies

There has been nothing more than the average progress in the field of drama during 1927. No new stars of unusual magnitude have been discovered. The passing of Florence Mills who won a place in the hearts of the people on two continents, marks a distinct loss in the theatrical profession. New York has had its season of racial shows with more or less public interest, but there has been nothing to happen to make "the world talk."

In the movies there has been an increase of racial representation in certain pictures calling for such background. It is believed that producers, who are more and more coming to the determination of the realistic, feel that they can find within our group sufficient types of the highest standard to represent the various needs heretofore performed by whites made up in sundry tints. This makes a constantly increased economic opportunity in the movie world.

Sports

It is refreshing to know that Colored America continues to take a lively interest in all fields of sports, from tennis to prize fighting. There is interest in both amateur and professional sports, in football and baseball, in horse racing, and dog chasing. There has been a very noticeable increase in golf. The death of "Tigr" Flowrs is on of the outstanding losses of the year.

Homes and Home Life

In all sections of the country the development of Home Life has been marked. There has been more building and buying this year than in any previous year since the World War. Money for building has been easier obtained in many sections, than ever before. This is due to a recognized growth in Colored America's economic standing. There has been growth even in the midst of great handicaps.

The development of home pride, and the old fashioned spirit of family ties, through better home furnishings, is another one of the marked improvements of the year. Better homes make better home life and better home life maks better citizens. It is almost amazing, in any section of America one visits, to observe the fine taste and high quality of home furnishings secured and enjoyed by Colored America. This fact of larger buying is being recognized in a business way, to the advantage of both sellr and buyer. In fact, the home being the foundation of all social progress, our publications and various organizations may well stress the importance of continued improvement in home development. This is true not only from comfort and personal satisfaction, but from the standpoint of better health, less crime, investments, and financial credit. The systematic study of home life has heretofore been a neglected field.

Real Estate and Business Buildings

A careful survey of general values in sections of American cities where Negroes live shows an increase in the value of properties, in general, rather than a decrease, as is sometimes argued. This is due to two things in particular. First, the constant appealing to pride and improvement through newspapers and organizations, second, to the building, by both white and colored capital, in our centers of population. Some of these investments already run into millions, and contemplated investments for 1928, in various parts of America, run into additional millions. These investments not only increase the value of nearby properties, but make loans and general financing, by all, very much easier. The South continues to be the easier place to make loans for building purposes. It is the exception, rather than the rule, that Colored America is able to finance a project on the same and

equal basis as whites. We are compelled, far to frequently, to pay a high premium, often amounting to unmistakable usury. And, sometimes the mailed fist of financial pressure is within the race as well as without, and sometimes it is in collusion with whites.

There are increasing numbers of building and loan organizations, and the banks and investment companies are growing in number and power.

Farms and Farming

Traveling in many sections of the South, one is impressed with the continued improvement of farms owned by Colored America. These farms cannot be observed in their improvement without a keen realization of the ideals and hopes of Booker T. Washington. True, there are "still some few remaining" of the old types, but there is a noticeable improvement of scientific and advanced methods in farming. The houses and barns are better, the implements modern, and the yield larger. The land grant colleges in various states are doing much in improving conditions, and they are aided very materially by state and federal government alike. The Federal Government takes a sympathetic interest in all improvements.

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Stock Taking Conference

Because the unusualness of the venture, the recent Stock Taking Conference, held in Durham, N. C., merits specific mention. There have been other gatherings, national and otherwise, for the presumed purpose of getting together and getting a better understanding, but there has never before been a gathering on the plane of the Durham Conference, with results for the future so promising. The Conference was in the right place, for Durhamites have proved to the world that they know stock values. Those present journeyed from their respective homes with singleness of purpose that of finding out where we are 'at," in the general scheme of American progress. There was frankness and there were revelations, some encouraging and others not so encouraging. Nevertheless, the next year will prove the lofty purpose and high value of the Durham gathering. Such an inventory of facts and figures are bound to have a reaction favorable to keener realization and larger growth of a permanent kind. In lieu of united opportunity to meet in the committee rooms of the nation's capitol in Washington, or in the archives of Wall Street, New York, it becomes highly essential for Colored America on the loftiest and moct statesmanlike plane, to establish a place and plan, amid environments of beauty and even luxury, to take measure, take stock, and take advantage of all pending opportunities and make way for opportunities that are not now apparent. Colored America must go forward with credit, honor, and unquestioned success.

Our Women

In the land of progress, Colored Women of America, in organization and economic attainment, are setting a marvelous pace. In fact, they are, to the square inch, making faster headway than men. Probably the best organized civic group in America is the National Association of Colored Women. From city, state and up to the national body, the women are organized for service, and they are demonstrating in a big way, under the leadership of Mrs. Mary McLeod Bethune. The two foremost business institutions of the group in America, Poro, owned by Mrs. Malone, and the Madam Walker Company, are monuments to women. The Colored Women of America, in promoting education, in developing business, in making better homes and good mothers, as well as furnishing inspiration to the men of the race, are in a position that merits the most profound respect of what we sometimes call the "sterner sex."

Newspapers, Magazines and Books

Newspapers, magazines and books continue to grow in number and size The newspapers and magazines are getting better each year. The type of men and women interested in the field is getting better, and the returns are larger for all concerned The national and local advertisers are appreciating the advantage of using space in our publications. They have largely discontinued the old stock phrases of "appropriation gone," "we don't use weeklies," and the like, and have taken very seriously, with profit to themselves and us, the importance of space buying. One local firm in Chicago doing business with our group spent more than $2,500 in weekly advertising, covering a period of three weeks, just before the holidays. This firm promises to increase its appropriations more than 100 per cent in 1928. This is genuine awakening and progress.

Varied Organizations

The varied organizations, dealing with, by, and for Colored America, continue to function with vigor, none of them, perhaps, with the crash and gush of financial support that the causes they represent merit. We come more nearly paying our dues in sacrificial societies than anything else, except church. The National Urban League, the National Association for the Advancement of Colored People, the Inter-Racial bodies and other splendid organizations that have long since proven their worth to Negro progress and development, are handicapued more than 50 per cent in their activities because of the need of appealing to the people for funds. This should and must be overcome. The Jewish people set a most impressive example for Colored America in organized giving for betterment and uplift. They can raise more money in one night for those of their own race in other parts of the world that they will never see, than we raise for all our organizations combined in one year. They have more money, some say; and with it, more of the spirit of co-operation and giving.

The release of Marcus Garvey from the Federal prison in Atlanta, has made him a martyr, according to Bishop R. C. Ransom. There has been almost universal praise of Garvey as a man of vision and organizing power.

Education

We continue in school everywhere, and we will continue to continue. In the field of education, North and South, and especially in the South there has been more advancement in the last year than in any previous year. In state, county, and city schools, appropriations have been the largest in history.

The people of America, if they have denied many things, they are saying that Colored boys and girls must be educated. For what? This final answer is yet to come. There will be new openings among whites, and there may come a great upheaval of some kind, as in the World War, that will open many doors of opportunity, but it now appears that in the larger places of commercial and industrial opportunity, we must make more and more openings for ourselves. The taking of the Victory Life Insurance Company, of Chicago, into New York, is both an educational and commercial opportunity, furnishing a concrete example. This institution is taking a sympathetic interest in educating our people on the value and possibilities of insurance, and it is affording openings for our intelligent men and women. New York will be a better New York, and we will be better Americans, all of us.

Finally

The year closes, the record is made. Some dreams have faded into airy nothing, others have become a living reality. We cannot undo the past, but we can use it as a record for the future. We have much for which to be thankful, and we are not without hope. We are zealous, but we are not foolish. We have vision, but we realize that however noble and beautiful, there must be common sense and industry, backed by organized power and money. We believe God, but we likewise believe in mankind, and we believe we have a place worth while in America to fill. Measured by our own eloquent standards of the world, we have a long way to go. We are learning to be practical without losing the glory of our ideals. COLORED AMERICA, FORWARD MARCH—1928 IS HERE!

Racial Consciousness - 1927

Achievements Of Thrift In Material Gains Of Genius In Fine Arts and Profession

12/25/27

By GEORGE NOX McCAIN

In the Philadelphia Evening Bulletin

THE oldest and largest Negro building and loan association in the United States is in operation here in Philadelphia. The oldest religious newspaper devoted to the Negro race in the United States has been published for three-quarters of a century in this city. The value of lodge buildings and property devoted exclusively to, and owned by, fraternal organizations among the Negro people is approximately $250,000, which will shortly be increased to $500,000. One of the two principal offices of a nation-wide insurance company managed by Negroes for Negroes, with assets of $4,000,000, is located in Philadelphia.

During the past year a survey made for the research section of the American Sociological Society discloses that the value of real estate owned by the Negroes of the United States was between $1,800,000,000 and $2,000,000,000.

In the past ten years Negro insurance companies increased their assets from $3,000,000 to $7,000,000. At the same time the value of policies in force increased from $50,000,000 to $250,000,000.

There are 72 banks in the United States owned by Negroes, having a combined capitalization of $6,250,000, with clearings up to $100,000,000.

There is but one Negro bank run exclusively for members of that race in Philadelphia. Richard Robert Wright, Sr., its president, is one of the prominent Negro citizens of Philadelphia. He was president of the Georgia State Industrial College before coming to Philadelphia. He is a veteran of the Spanish-American War; president of the National Association of Negro Bankers. He founded the Citizens and Southern Banking and Trust Company, of which he is president.

The Negro migration from the South to all sections of the United States north of Mason and Dixon's line has affected Philadelphia proportionately with other cities. In the decade from 1910 to 1920 the Negro population of Philadelphia increased 58 per cent, viz.: from 84,459 to 134,229 souls.

The largest increase in any city in the country was Akron, O., 786 per cent. Next was Detroit, where it reaches 623 per cent.; Youngstown, O., followed with 224 per cent. The smallest increase in Negro population was Atlantic City, 11 per cent. Other cities which ran over 100 per cent were Chicago, Cleveland, Hartford, Milwaukee and Toledo.

Since the early part of 1923, when there was a secondary migration from the South, it is estimated that at least 250,000 additional Southern Negroes were added to the population of the North and West.

The result of a survey by the Armstrong Association of this city fixes the present colored population of the city at approximately 185,000.

A remarkable demonstration recently occurred at the funeral in New York of Florence Mills, internationally known Negro comedienne and singer. Tributes from newspapers, magazines, critics and individuals in public life, in England and France, as well as in this country, testified to her popularity and talent.

Not even the late gifted Paul Dunbar, leading poet of his race, attained such a position in the affections of his people.

Another figure of prominence is Roland Hayes, the noted Negro tenor. Like Florence Mills, he worked himself from nothing to a leading place. He is the minstrel of his race; its sweet singer; he has been acclaimed as a great singer by critical audiences here and in Europe.

The number of Negro men and women whose talent has gained them a place on the large theatrical circuits, as graduates from Negro comedy and burlesque companies, is increasing every year.

There is scarcely a playhouse in London, Paris or Brussels devoted to Vaudeville which does not nightly present one or more "turns" by Negro singers or musicians from the United States.

One of Philadelphia's successful theatrical managers, John P. Gibson, has for years managed two theaters for Negroes in Philadelphia.

William Newman, president of a firm of caterers, began his career as a sweeper in the bakery of a chain restaurant in this city years ago. He saved enough to go in business for himself. Well past the half-century mark, the humble sweeper of yesterday finds himself financially estimated in figures well past the quarter million mark.

There are 27 members of the local bar who are Negroes. One of them is a woman but recently admitted, Sadie Tanner Mossell, wife of Raymond Pace Alexander. She is a graduate and Ph.D. of the University of Pennsylvania, a granddaughter of the noted Bishop Tanner of the A. M. E. Church and a niece of the celebrated artist, Henry Tanner, who has exhibited in the Paris Salon for years.

The Negro lawyers of this city may properly be divided into two classes—the old school and the new. Of the former is John C. Asbury, who has been practicing for 40 years. George Mitchell has seen 35 years of service and G. Edward Dickerson and William H. Fuller a lesser time.

At the head of the new school is Raymond Pace Alexander, who has associated with him a staff of four assistants, of whom are John Francis Williams, a Yale man and former editor of the Yale Law Review, and Maceo C. Hubbard, a Harvard graduate.

E. Washington Rhodes, assistant United States district attorney, and John W. Sparks, assistant city solicitor, are officeholders. All of them are college-bred men.

In medicine, Dr. N. F. Mossell, head of the staff of the Frederick Douglass Memorial Hospital, who organized that institution 32 years ago, is a physician of long experience.

Dr. John P. Turner, a former vice president of the National Negro Medical Association; Dr. Henry M. Minton, Dr. Preston M. Edwards, Dr. J. Q. McDougal, Dr. R. W. Emery, Dr. F. Harry Barnes, Dr. Tamlin L. Powell and Dr. William H. Warrick are other leaders among the 200 physicians of the race practicing in this city. Doctors McDougal, Barnes and Edwards are specialists in their profession.

Of pharmacists there are about 50, of whom 25 own and operate their own drug stores. Dr. J. M. Marquess, one of the latter, was formerly president of the Oklahoma Colored Normal College.

The dental profession is represented by approximately 50 graduates, prominent among whom are: Dr. Samuel Christmas, Dr. Charles Dorsey and Dr. Lovell, who, with others, have recently organized a dental society whose standards and code of ethics are of the highest.

There are principals of colored schools.

There are two weekly newspapers published by and for the Negro population. There are also several religious newspapers.

Richard Robert Wright, Jr., has been editor of the Christian Recorder for 19 years. He received his degree of Ph.D. from the University of Pennsylvania, and LL. D. from Wilberforce University. He is editor of the "Encyclopedia of African Methodism" and other works and is a bachelor of divinity from the University of Chicago.

A movement has been inaugurated in the past year by means of group meetings in the various colored churches, where lectures and talks are delivered on economy and thrift, and it is meeting with noticeable results.

Negro building contractors have put over large building operations. One of these, Frederick Massieh, has a contract for an apartment house to cost $186,000. Another, Lewis B. Thompson, was formerly director of industries in the Georgia State College.

There are hundreds of small contractors, jobbers, who take sub-contracts for carpentry, bricklaying, painting and masonry. They are artisans who have been trained in the South by apprenticeship or trade or manual training schools.

The Rev. Matthew Anderson is head of the Berean Industrial School, an independent trade school which has been established for the benefit of colored youth who desire to better their condition by learning trades. Its success thus far is said to be very encouraging.

HERALD

Durham NC

DEC 9 1927

Peak Of Negro Stock-Taking And Fact-Finding Conference Reached Last Night; Several Talks Heard

"Our Political Situation" Was Discussed by Dr. W. E. B. DuBois, of New York, in Evening's Outstanding Address; Conference Will Close Today.

If anything the peak of the Negro stock-taking and fact-finding conference, which has been in session here for the past two days, was reached last night, at the meeting in St. Joseph's A. M. E. church at 8 o'clock, with Dr. J. E. Shepard presiding, with his usual manner of dispatching business.

Political Situation

The program last evening was the discussion of two questions. The first was "Our Political Situation." The speaker was Dr. F. E. B. DuBois, of New York city. He began his discourse by taking up the laws in various states disfranching voters. He said it was obvious. The attitude of the white people was something you know nothing about. What does democracy mean in this country? he asked, and then defined it. It is not a question of everybody doing everything they wish. It is the attitude of putting things in the hands of the few. We have not discussed our political status. Many have looked upon it as something you can put aside. People have said don't talk; keep mum. The Negro must keep quiet on politics. The doctor then produced eight charts, designed to show the eight things on which voters were disfranchised in the south, naming the states. These points were illiteracy, property, poll tax, employment, army service, reputation, grandfather clause, understanding clause. He said the results no one knows. He had made inquiry from various states, and had been unable to get the ratio of the Negro vote in any one of them. In North Carolina he had sent 100 letters with 2-cent stamps and only received 27 answers and the officers of the counties had kept his stamps in the others. He found that there were 87,000 Negro voters in the state. From Pender county he received the word that "the Negroes were so well pleased with the laws there they were not voting at all." It was the same case in several of the southern states—no way of obtaining the percentage of the Negro voter in any election. Figures were given as to the approximate population and the percentage of voters, and those disfranchised, and those who do not vote. Can you imagine, he asked, the case of a country with democracy where the governments do not know how the voters stands and how many Negroes vote. Dr. Dubois said the United States was not on the side of democracy at all. It is admiring the things in Europe and other countries, and looking away from home. The whole tendency of voting in this country is against democracy. It is upon you that these things rests. This conference is to study questions like this that will make a stir and a noise in the world, and have things righted.

A Beautiful Solo

The vested choir furnished the music for the evening, but the outstanding musical feature of the occasion, was the solo sung by Nell Hunter, Durham's sweet singer of the Negro race, who has just returned from a successful tour of the south. The selection was "My Heart is in my Voice." It was beautifully rendered, and she had to respond to a most hearty encore.

Crime and Social Uplift

This topic was discussed by Forrester B. Washington, Atlanta school of social work, as the first speaker. He said a crisis is before us in the social uplift. In a humorous way he depicted many of the organizations of the present day and how they were functioning. Some say the Negro does not seem to consider his own social uplift. He spoke of the national community chest and its advantages in social service. There are 400 hundred of these chests in the country. He spoke of the lack of interest the Negro is taking in these chests, but how liberal he is in dances and other pleasures. The time has come when the Negro must take care of himself. Interest himself in social uplift and service. Those who should do these things are not measuring up to their duty

Raleigh Man Speaks.

The second speaker on the ques-

tion was Lt. Lawrence A. Oxley, director Negro department, public welfare, Raleigh. He said that we in North Carolina are trying to teach the Negro how to live. His paper was largely on the aid the state is giving the Negro race in uplift work, and much interesting data as to welfare work, and what is being accomplished; the percentage and type of Negro prisoners in the penitentiary, and the amount of illiteracy among that number. There had been no lynchings in the state in seven years. It can be wiped out if the proper methods are used. He gave credit to the administrations of Bickett, Morrison and McLean for this state of affairs, and their activities in suppressing mob violence.

Reception Last Evening.

A reception to the members of the conference was scheduled for 10 o'clock last evening, at the North Carolina college for Negroes, but it was full 11:30 before the meeting at the church adjourned. While the reception was delayed half an hour, it did not detract from its success. Several hundreds of the Negro citizenship of Durham gathered on this occasion and made it one of the pleasing features of the first fact-finding conference, which was a real enjoyable fact to add to the many others the conference has gathered since it has been in the city of Durham.

Thursday Afternoon Session.

The session of 2:30 yesterday afternoon was fully attended by members of the conference, and it was a fact finding session strictly. The question discussed was "Retail Business, Commerce and Manufacturing." A highly enlightening paper was presented by F. B. Ransom, of the Walker Manufacturing Co., of Indianapolis, Ind. The facts brought out were very beneficial to the conference.

Savings, Credit and Insurance.

Prof. W. G. Pearson, principal of the Hillside Park school, spoke on fraternal insurance, declaring them an important factor in the life and history of the American Negro. Out of the first of these societies, formed in 1887 the A. M. E. church was born. Negro banking and Negro insurance, now widely on the increase, owe their beginnings to these societies and many Negro business men gained their first lessons in business from these organizations, he said. They have played their part in development, teaching sayings. One essential thing about them is that they are co-operative and they are now extending this spirit of co-operation into many lines. Past and present usefulness, he said, justifies the extension of the field of service of these societies.

C. C. Spaulding Paper

C. C. Spaulding, president of the North Carolina Mutual Life Insurance company, presented a detailed statement of life insurance. He showed the Negroes carry, in all companies, a total of $1,925,000,000 insurance. In 28 Negro companies they carry $243, 534.500. The assets of Negro companies amounts to $10,-155,219. Total annual income of Negro companies is $13,856.752.

TODAY'S PROGRAM

Friday, December 9. 9:30 A. M.

Elementary, high school and college education: Prof. W. A. Robinson, department of education, Raleigh, N. C.; Pres. R. S. Grossley, State college, Dover, Delaware.

Discussion:

Friday, December 9. 2:30 P. M.

Health and Homelife: Dr. Roscoe Brown, North Carolina Mutual Life Insurance company, Durham N. C.

Discussion: Contribution of the press in the adjustments of race relations, Mr. P. B. Young, Norfolk Journal and Guide, Norfolk, Va.

The Power of the Negro Press: Mr. R. L. Vann, Editor Pittsburgh Courier, Pittsburgh, Pa.

Discussion: The Education of the Negro Youth, Mr. Eugene Corbie, New York, N. Y.

What Does the Negro Youth Think of the Present Day Negro Leaders: Mr. Allison Davis, Hampton institute, Hampton, Va. Mr. John P. Davis, Fisk university, Nashville, Tenn.

The Future Outlook: Mrs. Frances McLemore, National Y. W. C. A., New York, N. Y.

Discussion:

Friday, December 9, 8:00 P. M.

General Summary:

Address: Mrs. Charlotte Hawkins Brown, Sedalia, N. C. (20 minutes.) Miss Nannie H. Burroughs, Washington, D. C. (20 minutes.)

Closing address. Dr. R. R. Moton, Tuskegee Institute, Ala.

Report of general committee.

Closing Song: The Negro National Anthem.

Writer Said Both Science And History Try To Rob Negro Of Past Heritage

Pittsburg Pa.

"Ancient Ethiopians" Called White Lest Negroes Get Credit For Medicine, Geometry, Religion and Architecture

Pittsburg Courier

[Editor's Note—Dr. Hubert H. Harrison, well known writer and lecturer, died in New York December 17, following an operation. Courier readers will recall his articles this year on West Indians, Cabaret School of Writers, and Reply to Malliet. The article which follows was given to the Special Feature Editor before Dr. Harrison was taken ill. It was to have been a series. The Courier extends to Dr. Harrison's family and relatives its deepest sympathy in their bereavement. The Race loses a stalwart champion in Dr. Harrison.]

By the Late DR. HUBERT H. HARRISON

12/31/27

NEW YORK, Dec. 29.—The King James version of the Bible (which is the only one known to most of us) does not contain the word "race" in our modern sense of a breed of people. It uses the word only in the sense of a speed contest. And that goes to show that as late as 1611 our modern idea of race had not yet arisen—or had not found expression in the English language. The corresponding classical notion was expressed in Latin as "stirps," but that was strictly biologic in meaning and would be expressed today as "stock" or "breed." True, the Greeks did set themselves on one side, with all the rest of the world on the other as "barbarians," but so did the Jews; and even the Negroid South Africans call themselves "Bantu" (i. e. people), setting the Hottentots and Bushmen on the other side of the line of division. Only in the germ did such terms resemble our full-fledged modern implication of superiority and inferiority as inherent in certain subdivisions of the human species. For that is the very essence of the modern concept of race.

Incidentally, it might interest Negroes to know that the word 'slave" was originally the race-name of a white people, the Slav or Slavonians, who were once Europe's slaves in the gross. Before that the Latin word for slave was "servus"—'serfs," "Servians" and "Serbians" are simply corruptions and evasions which serve to show that the earliest forms of slavery in Europe had nothing at all to do with Negroes. This should prove serviceable to those who have to meet the argument that Negroes have always been the world's slaves and white men the world's masters.

The conception now prevailing that white people are superior and darker people inferior arose as the mental reflex of a social fact. That fact was the military and political domination exercised by European whites over the darker peoples, who as late as the fourteenth century had been superior to them. It did not come into existence all at once; but spread as Europeans gradually appropriated the mariner's compass and gunpowder: two things invented by the Chinese and transmitted by the dark-skinned Moslems of Africa and Asia. Naturally, it was the countries that faced on the sea—Italy, Spain, Portugal—that first made victorian use of these inventions for discovery and domination and it is in their languages that we find the earliest expressions in which as in "matrix", the modern ideas of race first became fixed. That these ideas are reflexes of successful domination can be seen in such facts as the following: European nations which, like Russia, Austria, Greece and Switzerland, have exercised no dominion over dark peoples are lacking in race-prejudice based on skin-color; while those who have exercised such dominion have it in plenty. Among the latter those in which dominion was mitigated by social intercourse in their own lands, like the Spanish, Portugese and Italians, eventually lost most of the traces of that race-prejudice which buttresses the prevailing conceptions of race. Again, those colonial Europeans who have lived in Africa, Asia and America as overlords to dark people have more race-prejudice than the stay-at-home classes of their people, and Southerners in America who have, historically, dominated over Negroes are the ones in whom race-prejudice ripens most thoroughly.

A scientist is a man; all scientists are men, and men's minds are colored by their social surroundings. It is natural, therefore, that what we call science (being the product of men's minds) should reflect the concepts and ideas which saturate the scientists. Especially is this true of the sciences that deal with the subject of race, biology, psychology, sociology and anthropology—physical and social. For in the findings of these the personal element plays a great part. That is why the racial pronouncements of American and British anthropologists, sociologists, psychologists and biologists are worth so little, as science, where Negroes are concerned. The man behind the 'science" is too frequently full of racial "fixations." Sir Harry Johnston, Dr. Madison Grant, Spencer and Gliddon, Nathaniel S. Shaler and Amos Bean are some convincing illustrations of this truth. The results of the Army Intelligence Tests are generally cited as "scientific" proofs of white superiority and Negro inferiority; since the I. Q.'s of Negroes, it is said, were lower than those of whites. But since these tests showed also black men of Massachusetts Pennsylvania and Ohio had higher I. Q.'s than the white men of Alabama, Mississippi and Tennessee it should seem that here again "intelligence" was shown to be a product of good schools, libraries and reading matter rather than of "race traits and tendencies."

The FACTS of social science do not support the doctrine of racial superiority-and-inferiority, as the man-in-the-street can see by reading Dr. Dorsey's "Why We Behave Like Human Beings." But it will be necessary for Negroes to grow their own scientists before they be sure of 'science."

The last remark is equally applicable to history—which is not a science, any more than archeology or Egyptology. In the greatest book of the age, Oswald Spengler, a learned German, points out that white historians make history revolve around the fixed point of the white race, and he knocks the props from under this comforting habit Civilization is certainly more than twenty-five thousand years old; but only during the last tenth of that period have white nations played any noticeable part therein. Formerly when the past was yet unexplored it was easy to begin history with the Greeks, the first whites to be civilized (by the Egyptians, as stated by Herodotus, Plato, Aristotle, Pythagoras and Diodorus). Today it is necessary to pretend that the ancient Ethiopians (whose very name means 'black-faced") and Egyptians were "white" as well as the black Fulani, since otherwise geometry, architecture, astronomy, medicine, iron-smelting and religion would have to be credited to people who would be forced in our country to ride in "Jim Crow" cars.

The "history" plays pander to race-prejudice, and many Negro college graduates accept the results with complacence.

Racial Consciousness - 1927

Negro History Week

THIS IS NEGRO HISTORY WEEK. All over the United States appeals are being made to boards of education for the adoption of textbooks on the subject. Libraries are being urged to display pictures of distinguished Negroes along with those of other races. But textbooks on Negro history and on the Negro in history, if adopted by public schools, would reach only the young; whereas, those out of school and now engaged in every walk of life, young and old, need that beneficial stimulant which comes from a knowledge of one's past, especially when that past is as illustrious as that claimed by any other individual or racial group. 2-9-27

THE NEGRO produced a civilization contemporaneous with that of the ancient Mediterranean. Like the history of other races, his march from darkness into light has from time to time been impeded and interrupted, but he has marched on and on even down to the present day.

New York, N. Y.

HIS BLOOD flowed in the veins of the Pharaohs and the Queen of Sheba. Lislet Geoffroy, of the French Academy; Alexander Dumas, the younger and elder; A. S. Pushkin, the Russian poet; Sebastian Gomez, artist of Spain; Nufio de Olano, who was with Balboa when he discovered the Pacific Ocean; Jan E. Matzeliger, a Dutch Guinea inventor; Benjamin Banneker, the astronomer; Crispus Attucks and Salem Poor, of Revolutionary War fame, and hundreds of others too numerous to mention, who wrought and achieved, were of Negroid origin and proud of it. That is one reason they achieved. They were proud of themselves and their ancestry — a quality too many Negroes lack today.

BACK OF THE MOVE to acquaint the Negro and the world with the part the Negro has played in world history stand two men — Carter G. Woodson and Arthur A. Schomburg — both of whom we have already had occasion to commend. Join hands with them and acquaint yourself and your children with the knowledge they have placed at your disposal of the achievements of your race in ages past.

Around the Corner

WE'VE ALL HEARD of the Little Church Around the Corner, but this editorial is not on that church or that subject. It is a little story of a little shop around the corner from Seventh avenue and 135th street, and should prove of interest to Negro men — and women, too — in Harlem. If you do not feel that it is worthy of the dignity of an editorial page, forgive us, but read it through, anyway.

Amsterdam News

AROUND the corner, at No. 202 West 135th street, is the Bell & Delany haberdashery, owned by two very enterprising young Negro men. The shop has been there for well over a year—a long enough time to prove its staying qualities, if given even half a chance. Except for the fact that it is owned by Negroes, it does not look unlike scores of similar shops in 125th street owned by white people. The stock carried is as good — if not better — commensurate with the price charged, as that found elsewhere in the city. The proprietors are courteous. 2-9-27

IT'S TIME for those who have not given Bell & Delany a visit to do so. Collars, ties, handkerchiefs, hose, shirts, underwear, pajamas, even the elusive collar button, may be purchased there more conveniently, and with considerably more benefit to all of us, than when purchased elsewhere. Surely every Negro professional and business man, who makes his living and who owes his success to Harlem's compact Negro population, should give this little shop consideration when making purchases in its line.

New York, N. Y.

THIS EDITORIAL is entirely unsolicited on the part of Bell & Delany, or anyone else. It is presented for whatever little good it may do them and the scores of other worthy Negro business men in Harlem in other lines. We have singled them out because every man in The Amsterdam News office has made purchases there and can verify all that is said here. Maybe you know from first-hand information of other Negro enterprises in Harlem that are just as worthy of support. If so, tell us of them, and in so far as our space permits we will pass your report along.

Bathtub Party

Earl Carroll, white, celebrated New York producer must serve a term in the Atlanta penitentiary for perjury in connection with his now famous bathtub party.

In Carroll's party a feature was a bathtub in which sat a nude woman in a wine bath from which the guests drew and drank liquor.

The Cooperative Club of Atlanta, pulled off a burlesque on Carroll's bathtub party using instead of a woman, a three and one half year old colored child, thoroughly unclad. 2-12-27

Albert H. Bailey, white, vice president and member of the entertainment committee of the club, swore before the Grand Jury last week that one gallon of whiskay was served to his 50 guests.

Baltimore

Our information is that Scotch whiskey was served in abundant quantities at the banquet.

As the official organ of Atlanta merchants suggests there is no law in the south against white gentlemen viewing the dusky charms of a colored girl, but there is a law against serving round after round of Scotch liquor.

What we want to know is, is there one law for perjurers in Atlanta and another for gentlemen of that ilk in New York

New York courts sentenced Earl Carroll to spend a little while as a guest in the federal prison of Atlanta. What will the Atlanta courts do to "the pickaninny banquet perjurers?"

ST. LOUISANS SEEK TO SAVE PORO COLLEGE

Petition Against Its Loss to Race

St. Louis, Mo., Feb. 11.—Brought face to face with the loss to the community and the Race in the liklihood that the receivership may be made permanent with a white man in charge, leading citizens here circulated a petition last week in which they said: Delaware

"Knowing what Poro college is an institution, national in character, which we can point to with justifiable pride, and having watched its growth from small beginning until it is now regarded as a substantial asset to the whole city, take this opportunity to express our confidence in and sympathy with its founder, Mrs. A. E. Malone.

2-12-27

"It is our hope, in that we have heard no charges of mismanagement or insolvency, that the present difficulties of the institution will be speedily adjusted and that the institution may continue its beneficial work in the interest of humanity, that its founder may be permitted to continue actively in charge, that throughout the United States our people, who are anxiously watching developments here, may feel that the security and future of the institution, in which they are interested, is assured."

Rev. Noah Williams, chairman of the executive committee of Ministers Interdenominational alliance; Bishop N. C. Cleaves, C. M. E.; Bishop A. J. Carey, A. M. E.; Rev. John L. Williams, president of the A. M. E. Ministers alliance; Reb. B. F. Abbott pastor Union Memorial church, M E.; Rev. George E. Stevens, pastor Central Baptist church; Rev. S. S Pitcher, pastor Allen Chapel A. M. E church; S. A. Mosley, pastor Taber-

nacle Baptist church, 3200 Washington Ave., and president Missour Baptist State convention; C. H. Turpin, Booker Washington theater; A Fletcher, contractor and builder; W K. Hawkins, custodian city buildings; S. M. Silvers, president St Louis Insurance association; Charles E. Herriott, president People's Finance corporation; George W. Boghens, state sales manager S. D. Hooker company; A. B. Commons, district supervisor St. Louis branch National Benefit Life Insurance company; Ralph A. Turner, C. H. Wilson, E. L. Snyder, M. D., L. R. Dabbs, M. D.; A. W. Cheatham, M. D., L. W. Micheaux, J. J. Allen, secretary manager Intercity Finance corporation, are some of those back of the petition.

THE MALONE DIVORCE SENSATION

Whether Professor Malone and his wife should live together is a personal question and one the public will not undertake to settle. They will be permitted to settle this question in their own way, with due regard for the public welfare.

But the public is interested in Professor Malone's action in taking his wife's business into the courts and giving the receivership an opportunity to dissipate her fortune. We do not question the fact that Mr. Malone may have contributed in a way to the good fortunes of his wife, or whether it is equally true that he has received far more from his better half than he has contributed to her welfare.

He was practically unknown until she married him and put her wealth and genius at his back. She has been the making of him, whether in the finale, his worth amounts to little or much and she deserves far better treatment at his hands than the attempt on his part to wreck her fortune and take from her her good name, which does not enrich him, but makes her poor, indeed.

The public will not approve of Mr. Malone's effort to destroy the life-time savings of his wife. A manly man would not undertake to capitalize the misfortunes of his family. If he is so little as to want to make money out of the woman he had promised God and man to support and protect, why didn't he try to reach a gentleman's agreement with her? Why did he rush into court and throw her business into the hands of a white receiver to be gutted or demoralized?

If he could not live with her on account of incompatibility of temperament, he being a high official in his church, he might have found common grounds for an agreement outside of the courts.

We leave out the domestic side of the question and address ourselves to the unmanliness of Professor Malone in taking his wife to court and throwing her millions among hungry lawyers to be dissipated.

In the court of fair and just public opinion, the professor's conduct must be condemned. Manly men can not maintain respect for him, and real women will detest his cowardice.

The professor told us on one occasion that his wife had a fortune when he married her, and had approximately $100,000 in cash, and illustrated how he took her nucleus and made millions. We congratulated him for his financial genius. We knew Mr. Malone when he peddled books in Atlanta and are not surprised at the outcome of his marriage to the wealthy widow. We always regarded his marriage as more of a misfortune rather than a fortune Time proves all things.

It matters but little to the public, whether these good people remain man and wife or not, but it matters a great deal whether Madam Malone is deprived of her fortune to satisfy the desires of a disappointed husband, who adopts the policy of "Damned if you do and damned if you don't—if I can't get it, you shan't keep it."

Too few Negroes have fortunes to have them destroyed or turned over to white men out of spleen and revenge to satisfy imaginary wrongs. Receiverships are the graveyard of every fortune that falls into their hands, white or colored.

We can only hope and pray that Madam Malone's life earnings may be saved.

STILL RISING

Many years ago in a little school, now grown to the proportions of a university, a little black boy, one of a class which was being addressed by a visitor from the North and asked what word the Negro scholars of the south wished to send back to those who were making their education possible, replied "Tell 'em we're rising." That statement became even more famous than did the little black boy who uttered it, but that it expressed the spirit which actuated him and is still actuating him is to be proven by the recent merger of the bank which he founded with another race institution making one of the largest and strongest of the Negro banks of the country. The little boy was the present Major R. R. Wright, president of the Citizens and Southern Bank and Trust Company of Philadelphia who has just announced the consolidation of that institution and The Keystone Cooperative Bank of Phiadelphia. The consolidation gives a single strong banking institution to the ace in Philadelphia and offers evidence of the ability of nembers of the race to organize definitely for the accomplishment of large things. It is a matter of record that this institution has in connection with it a trust department, a title guarantee department, a savings and commercial department. And Major Wright, despite his more than sixty years, is still the aggressive progressive soul that he has been since the days of Reconstruction when he replied that "we're rising."

This matter of financial institutions within the race should challenge more than passing attention from all who lay claim to a desire for orderly progress along economic lines. Despite the fact that there have been surprisingly few failures of Negro banking institutions and that there is a well recognized need for more available capital for the expansion and establishment of more Negro business institutions, there are still few Negro banks in the country as a whole and little effort is being made at their organization. Recent reports give about 70 such institutions. Their combined resources are not a finitely known. But it is enough to realize that with so few of such institutions there is too small a portion of Negro savings which are accessible to members of the race for making the economics gains which are so vital to permanent place in the life of any country.

The Express would that Texas were blest with more men of the vision of R. L. Smith, Wm. McDonald, presidents of the two most thriving Negro banks of this state, who, pioneers in the field of banking like Major Wright, are making history against tremendous odds in the economic life of the nation. That they have succeeded at all is remarkable. But that they are making definite contribution to the progress of the race cannot be gainsaid. The size of their contribution to the belief of Negroes in their own ability to achieve cannot be measured.

JIM CROW BEACHES FOR WASHINGTON

U. S. Senators O. K. Dastardly Measure

Washington, D. C., Feb. 11.—The District of Columbia appropriation bill, carrying provisions for segregated bathing pools, the public schools and the office of the recorder of deeds, has reached the senate.

It was passed by the house last Friday and sent to the senate, where it was referred to the senate committee on appropriations. A subcommittee began holding hearings on the measure last Monday morning.

The measure as passed by the house, contained an item of $150,000 for the construction of two segregated bathing pools, authorized by an act of congress approved May 4, 1926. It is planned to build the pool for white people at the new McKinley Technical high school. The pool for our people would be located at the site of the new Francis Junior high school on the edge of Rock creek and Potomac parkway.

There is also an item in the supply bill of $35,000 for the improvement and maintenance as recreation parks of sections C and D Anacostia park, between Pennsylvania Ave. and Anacostia bridge.

Lieut-Col. U. S. Grant, 3d, director of public buildings and public parks, plans to make this a segregated park for our people.

At the subcommittee hearings Monday Garnet C. Wilkinson, first assistant superintendent of public schools, appeared and urged restoration of an item of $100,000 for the construction of an addition to the Crummell school and of a provision for the purchase of a site for a new health school, which the house committee excluded from the bill.

The bill contains an item of $275,000 for the completion of the Garnet-Patterson Junior high school and of $150,000 for the construction of an eight-room addition to the Margaret Murray Washington Vocational high school.

The total amount in the bill for building and grounds is $2,749,500. Of this sum $1,000,000 is toward the construction of the new McKinley Technical high school, of which one-third is charged to the Race divisions of the public schools. The old McKinley Manual Training school at Seventh St. and Rhode Island Ave. will be turned over to our people when the new $2,500,000 building is completed. The old McKinley has a replacement value of $1,000,000, school officials say, and one-third of this value will be charged to the Race schools each year.

The bill carries a total of $125,000 for the office of the recorder of deeds. The sum of $96,900 is for salaries, $15,000 for miscellaneous expenses, and $14,000 for office rent.

An item of $42,500 is carried in the bill for the care and treatment of indigent patients under contracts to be made by the board of public welfare with Freedmen's Hospital.

Racial Consciousness-1927

$18,000.000 SPENT ANNUALLY BY NEGROES

ONLY $360,000 OR 2 PER CENT SPENT WITH NEGROES

A "good will" banquet was held at the Y. W. C. A. last Friday at which over 150 business and professional men and pastors of the city sat and discussed ways and means of getting the Colored citizens of Louisville together. Messrs. Wilson Lovett and J. M. Ragland were in charge. Mr. Lovett opened the meeting and Mr. Ragland acted as master of ceremonies.

1-29-27 Louisville, Ky.

The purpose of the banquet is best expressed by the following taken from the program:

"We are holding a Good Will Conference for the purpose of directing the energy and resources of the race toward dvelopment of the business, educational and spiritual life of the Negroes of Louisville with special emphasis on business.

If we are to be strengthened along these lines, then we must realize that fuds and bickerings, suspicion and distrust, make only for general disorganization, while trust and helpfulness, conciliation and arbitration mark the way to mutual good will, welfare and progress."

Many striking speeches were made but perhaps the most pertinent thing said was the declaration of Mr. Jos. R. Ray, of the First Standard Bank that, the Colored people of Louisville at the lowest estimate earn $18,000,000 a year. Of that sum 2 per cent or $360,000 is spent with the laboring, professional and business men of the Race."

The subsequent speeches all were along the line of changing this situation so that more and better business could be built up in the Race and more employment given to and more money spent with Negroes.

MALONES SHOULD EFFECT SETTLEMENT.

St. Louis Negroes from all walks of life, including high churchmen, social workers, business and professional men, have jointly petitioned that Mr. Aaron E. Malone and Mrs. Annie M. Malone of Poro College fame, amicably adjust their differences out of court. Pressure is being brought to bear that such a step be taken to keep intact and under race control the great and lucrative business founded by Negroes, managed by Negroes and which has made every penny from Negroes.

2-12-27 Newport, R.I.

That the Malones should effect an immediate settlement and refrain from airing their domestic and business differences before the Judge is not only the prevailing sentiment among St. Louis Negroes. Members of the race throughout the country are in a similar frame of mind. The opinion seems to be unanimous among thinking people that no matter what the outcome in the event the cases went to trial the Malones would be the losers directly and the race indirectly. There would be a loss of prestige all around.

The estrangement of the couple is to be deplored. But if they find marital relations impossible due to incompatibility, they cannot be compelled to live as man and wife. That is their prerogative. However, they owe it to themselves and their race to make a sincere effort to reach a denite understanding relative to their respective future financial interests in Poro College. The spectacle of white referee lording about this internationally known institution, ignorant of the real inside workings of the business, yet exhibiting a spectacular display of authority, is not a pleasant one. And the thought that if Poro College were to be put into the hands of a receiver permanently such a deplorable situation would extend over a period of years is a most gloomy and pessimistic outlook.

It is reported that Mrs. Malone has made the first move in the suits brought by Mr. Malone for a division of the business, and that has requested her husband to meet and talk things over. There is nothing else for Mr. Malone to do and we believe he will.

If there ever was a time for him to prove his bigness of heart and mind and display a real christian attitude it is now. This is the time for constructive action. Personal animus and purely selfish motves must be subordinated for tolerance, that is if the million dollar business which means so much to the race is not to be destroyed.

LEARNING OUR PEOPLE

Beginning the second week of February the "Association For the Study of Negro Life and History" will direct the entire week throughout the United States a concise and illuminating study in the history of the darker races. Carter G. Woodson who is a Ph.D. from Harvard and a severe student of our history is president and founder of this highly constructive movement. The idea is contagious and should be adopted in every community in this country. It is entirely necessary in the course of our racial development for us to know about ourselves.

1-29-27 Chicago, Ill.

In his prospectus of this study week of Negro history Dr. Woodson tells of great characters of our race that the average student has never heard of. Many of us know of Pushkin, Russian poet in whose veins an Afric strain did flow, some few know of the French Dumas who were descended from swarthy hued Haitians but how many have heard of Nefertari, famous queen of Aahmes? She was a great ruler in Egypt during the Eighteenth dynasty and is characterized by Dr. Woodson as being a "woman of remarkable administrative ability." Very few ever heard of the Afro-Japanese general Sakanouye Tamuramaro. These are historical facts that every black American should be acquainted with and this annual history week is one of the most valuable innovations of the present decade. Learn more about your people.

NEGRO HISTORY WEEK

R. P. Watts

From The Standard News

Than Negro History Week there is no more important division of time on the calendar of Negro Americans. This year Dr. C. G. Woodson asks that it be celebrated February 6 to 13. Every person, every organization should in some way enter into the spirit of the week. Programs, lectures, sermons on characters and events important in the life of our people should be the order of the day. During this season particular effort should be made to get into the possession of the National Association for the Study of Negro Life and History unpublished but authenticated documents bearing on the careers of Negroes.

Chicago 2-12-27 St. Louis, Mo.

St. Louis will celebrate Negro History Week with a program at All Saints Church on Sunday evening, Frebuary 13 at 6 o'clock. The topic "The Negro in the Discovery and Exploration of America," will be discussed by Attorney Geo. L. Vaughn. Appropriate music will be rendered. A temporary organization has been formed of the St. Louis Branch of the National Association for the Study of Negro Life and History. A plan is under way to make this a permanent organization. All St. Louisans should attend the meeting on February 13, 1927 and make it the most successful event of its kind in the history of the city.

NATIONAL NEGRO HISTORY WEEK

The Commission on Interracial History, with headquarters at Atlanta, releases a story from Washington stating that the week beginning February 6 will be observed by negroes throughout the United States as National Negro History Week, according to plans formulated by the Association for the Study of Negro Life and History.

Schools, churches and other civic and social agencies will unite in an educational celebration featuring the history, progress, and achievements of negroes by means of addresses, class room study, and programs of negro music and literature. Efforts will be made also to secure the adoption in negro schools of text books which recognize the negro's contribution to American life and history, and to place in schools and libraries the more important books on negro history and achievement, and the works of negro authors.

The purpose of the celebration is to acquaint the race more fully with its worthiest leadership and achievements by way of example and stimulus for the negro youth of today.

"It is believed that only good can come from directing the attention of negroes to the fact that in agriculture, industry, invention, music, art, literature, and devotion to the flag, the race has had a worthy part and made a real contribution to American progress," says a letter to the press.

Negro History Week for several years has been an annual event in negro life, and is observed more widely with each year.

HOUSTON BUSINESS MEN SHOULD WAKE UP!

According to a news item appearing in the daily newspapers during the week, the National Negro Business League, of which Dr. Robert Russa Moton of Tuskegee Institute is president, will hold its twenty-eighth annual session at Dallas, Texas, during August of 1927.

This organization, founded by the late Dr. Booker T. Washington in Boston, Mass., is composed of the leading business and professional members of the race, and the selection of Dallas, by the executive committee of the league, as the next meeting place of the national body was made over several other strong contenders.

As far as The Informer can recall, the league has never convened in Texas before, and, while Dallas will be host to the 1927 session in a specific manner, all Texas will be host in a general way.

The comnig of the national organization to Texas ought to revive interest in local leagues, chambers of commerce and commercial clubs in the various cities of this state, and Texas should do herself proud by sending a large delegation of business and professional men and women to the Dallas gathering.

Much of the credit for landing the 1927 session of this organizations is due the Dallas colored and white Chambers of Commerce, city officials, business men, and the Dallas Express, edited by John W. Rice; this paper having conducted a vigorous campaign to bring this body to Texas next year.

With the largest colored population of any Texas city, and more members of the race in business and the professions, the Negroes of Houston should get busy at once, revive their inert organization, place men at the head who will function and thus bring into existence a movement so badly needed in this city.

With all our boasted numbers, material holdings and business concerns, we have no organized body for the general good of all, each one seeming to be content operating along individualistic lines.

This is the day of organized effort and combinations, and unless the Houston business and professional men of color realize this patent fact, subordinate their little selfish and petty feelings and jealousies and all work together towards a common end, we can hope for very little along business and commercial lines.

With the approach of the new year and its great opportunities, as well as responsibilities and duties, let us resolves to establish and perfect a real functioning business men's organization in "Heavenly Houston."

NATIONAL NEGRO HISTORY WEEK CELEBRATION.

From February 6 to 13, Inclusive.

Washington, D. C., January 24.—Schools, churches and social agencies will pause during this second week of February to invite attention to the long neglected record of the Negro. This week, which covers the ebirthday of Lincoln and approaches that of Douglass, is a most appropriate occasion for this timely observance.

Around the story of these great characters and others who have worked for the benefit of humanity and for the Negro in particular, the brilliant record of the Negro may be so dramatized as to inspire the Negro youth to noble deeds.

To invite attention to the romantic story of the Negro, there have been engaged throughout the country numerous teachers ministers professional men and leaders of business who will participate in various exercises held throughout the week. Public schools will use the hour of assembly for this purpose. City and State school authorities have set aside special days of this week and social uplift agencies will hold appropriate exercises in the evenings. The enthusiasm has decidedly increased since last year, when this celebration was held for the first time, and the preliminary reports this week and social uplift agencies from the field indicates that it will be in every sense of the word a national celebration.

The people throughout the country have been called upon to do certain definite things. They are asked to organize their community through committees for the celebration, to appeal to their board of education for the adaption of Negro history textbooks, to interest their library and school in securing a shelf of scientific works on the Negro and pictures of distinguished men of the race, to urge everyone to write the Association all he knows about Negro family history and to send it any important documents bearing on the record of the Negro.

This is not a money raising effort. The Association requests that the efforts now being made to assist it in raising funds be disconneced altogether from the celebration. The world that he has a record as glorious his past and publish it to this prejudiced world.

Week is to be observed as a purely as that of any other race or remain racial uplife effort. He who uses the content with a fixed status of inferoccasion to charge for singing a song iority. The greatest scholars of tocatch the spirit of the movement and day are saying that there is no such should be avoided. If any money is thing as race in science and that there raised, it should be used to do some of is othing in anthropology or psychlthe definite things suggested, especogy to support such myths, as the inially that of purchasing for local feriority and superiority of races. schools and libraries pictures of dis- These truths, however, will have little tinguished Negroes and useful books hearing on the uplift of the Negro, if or delivering a discourse does not they are left in the state of academic bearing on record of the race. discussion. There must be an actual demonstration. The Negro must learn

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Racial Consciousness-1927

-:- CROSSROADS -:-

This Point in the March of the Harlem Negro Has Been Reached. Which Way Will He Turn?

By EDGAR M. GREY

AT SOME point in the course of the development of any people they come face to face with the usual problem of the weary traveler — they must reach the crossroads. They must, like the traveler, choose at which angle they will turn in order to arrive safely at their destination.

Thirty years ago a few families of colored people journeyed northward from the filth and squalor of the antiquated apartments and flats downtown in search, as they thought, of cleaner living quarters. They raised their tents near the site where the bathhouse now stands in West 134th street.

There they unconsciously founded the Black City; there they faced the hostile jeers, thrown missiles and the attacking battalions of the Irish and Germans who objected to the presence of the new-comers.

The Spanish-American War had just been brought to a close and, because of the fighting record achieved by the colored soldier during that conflict, the white population in New York City, high and low, rich and poor, warmed, as it were, to the colored population, and doors which had been closed to their labor were reopened to it. This was two years after the first Negro migrants had come to the future Black City.

With this new wave of work and prosperity colored people were able to pay the higher rentals charged for Harlem apartments and the exodus from the Heights of San Juan and other sections downtown was on. Leadership, at first faint and uncertain and afterwards more pronounced, sprung from the midst of the recent migrants and formulated certain basic sociological ideals for the guidance and development of the newly founded Black City and its population. This development found slow growth until the outbreak of the World War, when the group cohesion reached its greatest point and served to focus attention to all the needs of the growing community.

The first outstanding achievement of the black population in Harlem was the forcing of the Civil Service authorities of the City of New York to place colored policemen on the streets of the city. Next in importance was the passage of the bill creating the military organization —the "Old Fifteenth" Regiment. These two items of advancement

— Edgar M. Grey —

come within one year of each other—the first in 1912 and the second in 1913.

Within the next four years the sentiment and organization in the Black City forced the passage of the new Civil Rights Bill, and during that same year sent the first Negro legislator to the halls of the Assembly at Albany.

Then came the war and the growth and expansion of Negro business, riding on the wave of wartime prosperity.

Marcus Garvey, with his Black Star Line, was making headway. By 1919 the political cohesion of the Negro had sent two representatives to the Board of Aldermen and the doors of Bellevue Hospital had been opened to the young Negro physician. Harlem was able to boast of a Young Men's Christian Association and an Urban League.

Then came the construction of new church buildings and the establishment of the Roman Catholic and the Seventh-Day Adventists' schools; the opening of a day nursery for the use of the colored mother; the opening of the doors of the Harlem Hospital to the colored physician and nurse, and the establishment of the Booker Washington Sanitarium, etc.

In the field of journalism there was established in 1909 The New York Amsterdam News, in 1913 the New York News, in 1917 the New York Voice, in 1918 the New York Independent, in the same year (in the fall) the Negro World, and in 1920 the New York Dispatch.

In the field of education hundreds of Harlem Negroes have distinguished themselves in scholarship in the educational institutions of the city. Many books and stories have appeared from the white publishers and the white press dealing with the life of the Harlem Negro. Theatrical companies went out from the Black City. The Lafayette stock company did splendid work in the field.

In the field of commerce and industry the stride has been somewhat commensurate with financial yield of the black population. Harlem soon had an Association of Trade and Commerce.

From the small beauty parlor of Madame Crawford, on Lenox avenue at 132d street, sprang the erection of the great Walker salon. From the small pigs'-feet and sweet potato pie lunchroom of Mrs. Greggs, on Fifth avenue at 132d street, have come the many delightful eating houses which receive an ever-increasing patronage.

In 1924 the campaign carried on for the candidacy of a colored man for the Congress of the United States marked the high point of community enthusaism and group pride.

Two department stores owned and operated by colored men were started; a moving-picture theatre and a first-class dance hall came close upon the heels of the erection of the Young Women's Christian Association Building. Several colored members of the police force were promoted to the rank of detective and three colored men saw service in the District Attorney's office and two in the Corporation Counsel's office.

The Chelsea Bank employed a colored stenographer, guards and porters; the Public National Bank, a colored bookkeeper. The Post Office Department placed a colored superintendent in charge of the College Station and the United States District Attorney's office saw the appointment of two colored men to that staff. The United States Shipping Board used two Negro assistant attorneys and the rank of foreman was given to two men in the post office.

White business houses operating in Harlem have, in a measure, given employment to colored men and women and the residents of the community have been rewarded by commissions in their own regiment.

In the field of sports and athletics many champions have gone out from Harlem and made enviable records.

In all walks of life the Harlemite has been given representation. Negroes boast of a Civil Service Commissioner of the City of New York and in one district of the Internal Revenue Department the Collector thereof is one of Harlem's oldest residents.

The Black City has been the theme of writers, poets, musicians and artists of all kinds. This, then, is the score made by the Black City in achievement. What is its record in non-achievement?

There is no Negro-owned bank; a colored life insurance company has only recently arrived; not one colored man or

EXERCISES FOR ATTUCKS URGED BY LEAGUE

Afro-Americans Requested to Observe "Citizen Foundation Day" in Honor of First American Martyr, Crispus Attucks.

Boston, Mass., Feb. 21.—In honor of Crispus Attucks, first martyr to American Independence, historic Afro-American, who by one act did more for Afro-Americans of all time than has any other member of the race by any one act, the National Equal Rights League, issues its annual request to the race to hold Attucks exercises and make "Attucks Day" a permanent race day. As March 5 comes on Saturday, March 4 or 6 is suggested for this celebration of "Citizenship Foundation Day," as blood is the price of Liberty and our race shed the first blood for the founding of the United States of America.

The League, which arranged last week, on Douglass Day, the 14th, a united race audience with President Coolidge, under the National Lincoln-Douglass conference, at which A. S. Pinkett, District of Columbia secretary of the N. A. A. C. P., presented a petition against federal segregation, for a special message to Congress for the Dyer Bill, and an investigation of Southern suffrage conditions, and a signatured petition for the release of the Houston martyrs was presented and spoken upon by Rev. T. S. Harten of the Equal Rights League, the president of which, Rev. George Frazier Miller, was the general spokesman, recommends that the Attucks meetings send resolutions to the President, pressing these demands. It also suggests that resolutions be sent to Congress, to both branches of which the Lincoln-Douglass Conference of which Thos. H. R. Clark was president, presented petitions, for defeat of the segregated beach and parks bill for the District of Columbia.

The formation of Equal Rights Leagues or committees, or citizens' committees to hold these meetings is suggested, or sub-committees of existing race bodies.

TWO OUTSTANDING NEEDS FOR NEGROES IN BIRMINGHAM

A half million dollar Finance Corporation, owned and managed by Negroes is a necessity for the Birmingham district. It should come in 1927 without a doubt. It is as necessary for the economic progress of the group as the church or the social organization is for the social progress. Among the things that are needed, this takes a prominent place because it would give a kind of backing to every other enterprise that would guarantee confidence.

This can be realized only when a group of leading race men will initiate it and carry it to successful issue.

Another 1927 necessity is a colored Y. M. C. A. The cause of good citizenship will be served immeasurably well by providing a center from which good influences will radiate.

This city has no such center for Negroes, and the absolute necessity appears to be more imperative when we note that through such a center many of the contributing causes for crime could be removed.

Nothing makes for race solidarity and good citizenship more than concerted effort, to prevent the effects of bad influences on the youth.

There are no recreation centers for Negroes under the direction of responsible persons. There are no certified agencies to offset the effects of bad environments and this is one of the surest means of lessening the number of criminals and doing real constructive service toward the prevention of crime.

SOUTH IS NEGRO'S HOME.

Negro Organizer Urges Fellow Race Members to Stop Grumbling.

"Stop grumbling and get to work," is the advice being given negroes of the south by Archbishop J. J. Higgs of Washington to members of his race.

Higgs is touring the south for the purpose of organizing the modern educational and religious bureau, an organization that has been in operation for 15 years. One of the chief purposes of the organization is to eliminate unpleasant feelings between the white and colored race.

Claiming a membership of 2 throughout the United States, H says his organization is doing m to keep the members of his race tented.

"The south is the natural home of the negro and the southern white man has always been our friend," he says. "There is no greater proof of friendship than understading, and if the white man does not understand us in 300 years, after having reared us and taught us what we know, and after we have cooked for him, nursed him, driven his carriage, tilled his fields, laid down and arose according to his direction for 300 years, and to now claim that we cannot understand him and must leave for some other section is nonsense. It was the white man that placed us in the southern section of this country and these 300 years has made the south our natural home. Let's stop grumbling and go to work; let's lay down undue suspicion and become self-controlling, respect everybody and practice to the greatest degree politeness and gratefulness to every man and God and nature will bless us."

NEWS

Camden Ark

MAR 26 1927

NEGRO LEADER TELLS RACE TO GO TO WORK

Eert M. Roddy of Memphis, one of the outstanding negroes of the South, and cashier of the largest negro bank in America, sounded a call to his race to get to work and help build this growing section in an address at St. James A. M. E. church, Friday night.

Roddy paid a glowing tribute to the Camden Chamber of Commerce and said the success of its work had spread far and wide. He implored his people to create more and better business institutions for themselves thereby his people xapashefl; —:T thereby proving to the world that the negro can, if he will, become an economic factor in the future development of Camden, "City of Industry."

500 HOUSTONIANS TO APPEAR IN COLORFUL HISTORICAL PAGEANT

"Milestones," the pageant of Negro progress, which is the big Easter Monday event at City Auditorium, has progressed to the costume-making stage. The participants, using models furnished by Mrs. Ada Crogman Franklin, the producer, are busy getting ready the creations used in the various scenes. The pageant is a colorful spectacle, and the costumes will be a kaleidoscope of color.

In other cities, where Mrs. Franklin has produced "Milestones," the making of the costumes has always given the cast a thrill. The gorgeous dress of the Egyptian court scene evolved out of every day materials, the bizarre costumes of the idol worshippers, the mourning garb of the war mothers, and all the others have kept the cast busy during this week.

Tonight, Saturday, there will be a rehearsal on the stage of the City Auditorium, the first scene being at 7:30 p.m. Sunday afternoon, April 10, there will be another there, beginning at 2:30 o'clock. "Milestones' has been a production which has enjoyed the highest praise in a number of cities.

One feature most commented on, has been its prompt curtain rise, the smoothness of the change of scenes and its flawless rendition. The producer means to get that same result in Houston. After the changes are made in these rehearsals to fit the cast to the stage, no new performers will be accepted.

In one scene — that honoring the memory of Col. Chas. Young, the producer desires a background of military men, and asks that former service men who still have their khaki uniforms offer their services by leaving their names at the office of the American Mutual Benefit Association. There will be no acting, and no rehearsals for these ex-service men.

USE YOUR IMAGINATION—$5.00 IN PRIZES FOR SUGGESTIONS.

Can you visualize a great, big department store, with Colored girls as salesladies, clerks, stenographers, bookkeepers, etc., and with Colored men floorwalkers, salesmen, departmental heads, etc.? Can you visualize a great big building of a dozen floors with a half dozen elevators—all the property of Negroes and all empoyees Negroes? Read the advertisement of **The Commercial**, the only Negro department store in Louisville, on page six. Then write a picture of not more than 250 words of how to make the Dream above Come True. For the best paper a prize of $3 will be given for the second best a prize of $2.00 will be given. Other prizes for stories published. Send your articles to The Commercial, Sixth and Walnut Sts.

The judges are Mr. J. O. Blanton, president of the American Mutual Savings Bank, Mr. Wilson Lovett, president of the First Standard Bank, and William Warley, editor of The Louisville News.

ARE WE A RACE OF HAMBONES?

Hambone, the Dixie philosopher, no doubt from Georgia, sat looking at a paper the other day, then remarked: "I can't read but I likes to take the paper so these colored folks 'round here can see me looking at it." Hambone is a fourflushers He did not care that he could not read, just so his neighbors thought he could. And Hambone's attitude is that of a lot of people satisfied with the shadow—not the substance; satisfied to seem—not to be; satisfied to "look-like."

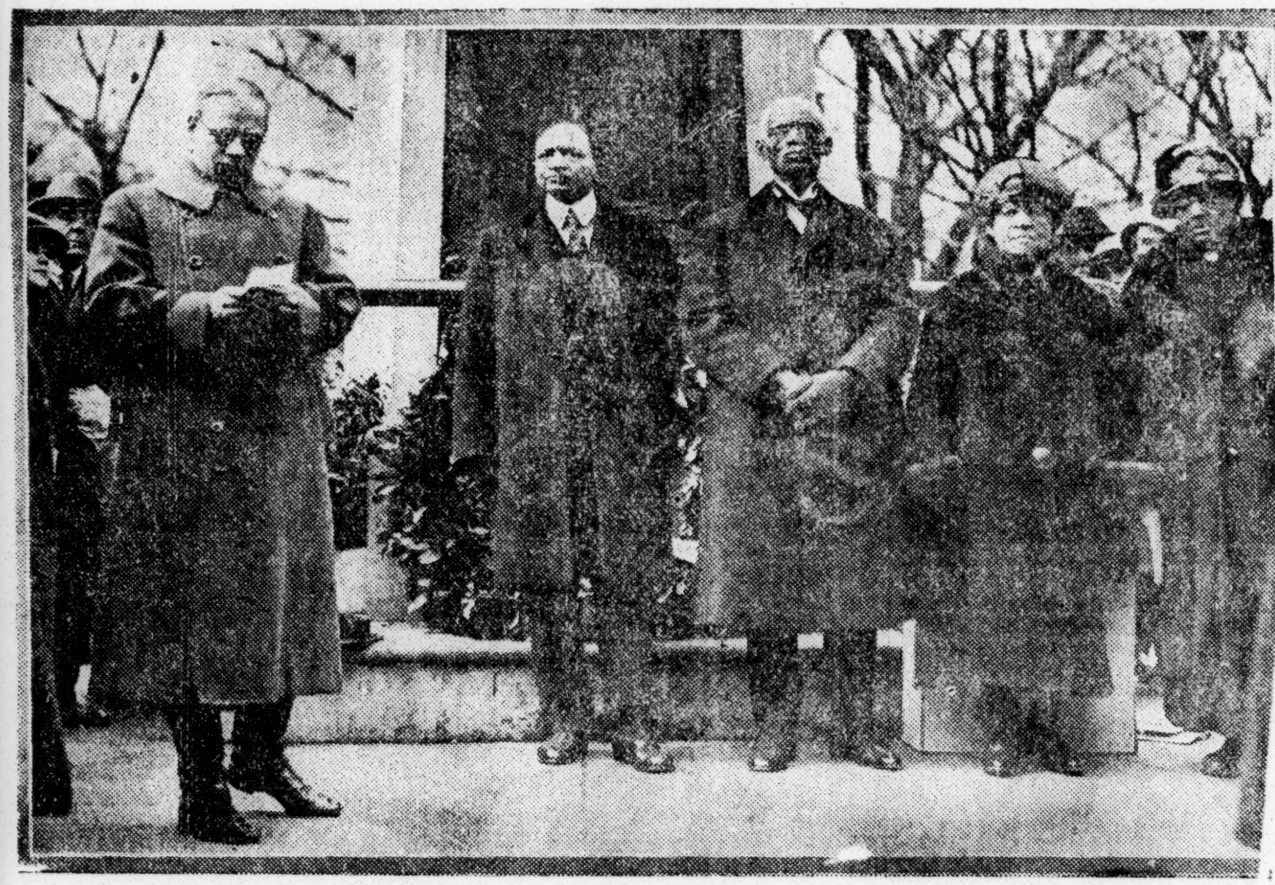
That is not only true of the Negro Press Association, it is not a racial trait either, but we see so much fourflshing on the part of Negroes —"big Negroes" and "little Negroes"—that we are prone to think we are afflicted with smug hypocrisy more than other groups.

Negro orators boast of Negro progress and Negro wealth "with one hand" and beg the white people to build our colleges and churches "with the other hand." Visit a Negro convention and listen to the boasting and the applesauce passed back and forth. Look at the stationery of the average convention and there are more officers than there are members. And each "officer" shows this and tells his white man "this convention represents, etc., etc., and I am its most influential officer." Strutting around like peacocks, talking without saying anything, president of this, head of that—neither of which amounts to a thing—that is the average "leader." But the outlook is not discouraging. There are thousands of men and women lending a hand, putting their shoulders to the wheel, trying to serve the race.

You may tell them by their deportment, by their modesty, by their reticence. But keep an eye on the big, blustering brother whose biggest words most frequetnly used are "I," "me" and "mine."

Racial Consciousness-1927

MARTYR HONORED



Major Edward J. Sampson, of the Governor of Massachusetts' Staff, speaking at the Crispus Attucks Monument in Boston, in commemoration of the first hero of the American Revolution and the 157th anniversary of the Boston Massacre, Saturday, March 5.

Wreaths were also placed on the spot where Attucks fell. Speaches were made by Monroe Mason, Commander of the William E. Carter Post, of the American Legion, Mrs. Lillian Feutado, of the Boston Guardian, and others.

Crispus Attucks and Famed Massacre Commemorated in Boston

Fellow Citizens of First Martyr in Revolution Take Initiative at Three Ceremonies

BOSTON, Mass., March 5.—Flags on the State House and City Hall were lowered to half-mast today. Three diffreent ceremonies were held in commemoration of the 157th anniversary of the Boston Massacre.

With an incentive to tell the world that Crispus Attucks, a Negro, was the first to shed blood for this country, Negroes took the initiative in all three of these meetings.

At the first of the ceremonies, held at 10.15 a. m. on State street on the spot where the martyrs fell, Monroe Mason, Commander of the William E. Carter Post, American Legion, presided. A wreath was given and hung on the wall of the building at State street and Exchange place by Mrs. Lilliam L. Feurtado. Mrs. Josephine Cunningham, of Cambridge, granddaughter of Philip Boston, Revolutionary War hero, was the principal speaker.

Mrs. Minnie T. Wright, commander of the Women's Auxiliary, Veterans of Foreign Wars, Patrick E. Toy Post, and Wm. Monroe Trotter, editor of the Boston Guardian, were the speakers at the grave of Attucks, in the Old Granary Burying Ground. The Rev. Le Roy Ferguson, rector of St. Cyprian's Episcopal Church, Major Larkland F. Hewlitt, Commander of Patrick E. Toy Post, Veterans of Foreign Wars, also spoke here, and Chaplain Frederick C. Wilson Post offered

AT MONUMENT ON COMMON.

The full import of the meaning of these celebrations culminated at the monument on Boston Common. There a shaft bearing the names of Attucks, the Negro, Samuel Gray and Samuel Maverick, Englishmen, and Patrick Carr, the Irishman, gives silent testimony to the heroism of all Americans. And it was at this meeting that Major Edward J. Sampson of the Governor's staff, delivering the principal address on behalf of the Commonwealth of Massachusetts, declared that the red-blooded people of Massachusetts will never allow an Anti-intermarriage Bill to be passed.

"I sometimes think the colored people are too sensitive on occasions. You have thousands of friends among us whom you forget. You are not alone in your struggles. The Jew, the Catholic, and many others have similar grievances. We have honored colored people with more monuments in Boston than is true of any other people," the Governor's representative said.

Rev. Charles D. Douglass presided at the monument ceremonies. Other speakers were: President John J. Heffernan of the City Council, who represented the Mayor; Mrs. M. Cravath Simpson, of the Equal Rights League; the Rev. M. Crump, and William L. O'Brien of the Public Utilities Department.

A solo was rendered by Miss Harriet C. Jones of the Women's Relief Corps, and Ferdinand Rousseve read an original poem dedicated to Crispus Attucks for the occasion.

Jew Says His Race's Status Was Same as Negro's

"The case of the Negro in America can be likened to that of the Jew nearly one hundred years ago. He is free, yet his status is not one of equality," said Maurice Samuel, a Jewish author and Zionist leader, in his first lecture of a series of five on "One Hundred and Fifty Years of Jewish History." The meeting was held at the Brooklyn Jewish Center, 667 Eastern parkway, Thursday evening, February 17.

Mr. Samuel further said: "In both cases humane feeling and treatment can be found, but the American Negro has not yet been accepted by America's citizenry. Down South, even in this era of progress and unbiased understanding, the Negro is still disfranchised."

Mr. Samuel also spoke of the increase of the Jews throughout the world. He stated that approximately there were 3,000,000 150 years ago, and today there are over 17,000,000.

Judges For Negro Folk Play Contest

The following distinguished educators have accepted to be judges for the Negro Folk Play Contest, which was announced by Mrs. Annie W. Holland three months ago:

Dr. Benj. Brawley, Shaw University; Miss Pauline Newton, North Carolina College for Negroes, and Prof. [illegible] J. McKinley, Teachers College, Winston-Salem.

Contestants are requested to have papers in her office by April 15, State Department of Education—Annex.

THE SABLE DECADE

Ten years have elapsed since this nation entered the Great War to make the world safe for that democracy which is only slightly known here. Ten years have elapsed since black boys were called upon to sacrifice their lives in defense of the flag whose folds had so often failed to protect them at home. Ten years have elapsed since black American patriots, eyes glowing with affection for the native land and hands eagerly clasping military questionnaires or Liberty Bonds, were captivated with the spectacle of jim-crow regiments, of jim-crow training camps, of jim-crow Y. M. C. A's, of wide-spread color discrimination in the army and navy, and of prominent Negro leaders advising them to "Be Modest and Unassuming" and to "Close Ranks; Let Us Forget Our Grievances."

These ten years have witnessed great changes in the status of the Negro. He has been so much in the forefront that this might well be called the Sable Decade This period has seen the steady shifting of Negro population from rural sections to urban centers; from the South to the North, East and West. It has seen the race riots of Washington, D. C., Chicago, East St. Louis, Longview and Elaine. It has seen the steady decrease in the number of lynchings. It has seen the rapid expansion of the segregated areas in all large cities. It has seen the Mason-Dixon line become psychologically contiguous with the Canadian and Mexican borders.

During this Sable Decade we have witnessed the canonization of jazz and the enthusiastic reception accorded the "blues" and the spirituals. We have observed with gratification the rise of Charles Gilpin, Roland Hayes, Florence Mills, Paul Robeson and Marian Anderson. The growth of a Negro middle class, many of whose members have yet to "get the country out of them," and the rise of a more cultured though smaller group, uncomfortably aware of its intellectual preeminence, have taken place in these ten short years. In this period we have seen the group subject itself to the most searching self-appraisal and criticism. Once an almost inarticulate group, except theologically, we have seen in this decade, black Socialists, black Communists, black Nationalists, black Jews, black Democrats, black Laborites, black atheists, black Bahaists, black Christian Scientists, and spokesmen of a dozen other philosophies, cults, superstitions and social nostrums crying their wares to attentive groups of enthusiasts.

The white dilettanti, surfeited with the cold artificiality of Nordic civilization, fell exultantly upon the puny efforts of fledgling Negro writers and the Negro Renaissance was here. Amidst the dross some gold has been found. Jessie Fauset in "There Is Confusion" presented the Northern Negroes of culture and refinement to the world; Walter White pricked the conscience of America with "The Fire in the Flint;" Countee, Cullen, Georgia Douglas Johnson and Langston Hughes have quite effectively revealed different aspects of the Aframerican soul; James Weldon Johnson and W. A. Handy, have respectively preserved for posterity the best of the spirituals and the "blues," and Eric Walrond has photographed the Caribbean islands in "Topic Death." White writers have also devoted much attention to Negro themes both in books and magazine articles.

The Sable Decade has witnessed great strides on the part of Negro Business along with some rather spectacular failures. and it has seen Negro labor become an important factor in industry. It has beheld increased efforts on the part of white people North and South to understand the problem of the race and seek satisfactory adjustments. There has been noteworthy improvement in the school situation in the Southern states and marked evidence in many localities of a growing realization on the part of white people that if for no other than purely selfish reasons, it is necessary that Negro citizens have good water supply and adequate sewerage.

These ten years have seen the astounding growth of Negro wealth, culture, refinement and education, as well as the decline of the Negro's political power, nationally. With greater understanding between the two races has come also the spread of Ku Klux Klan philosophy and segregated areas. While the South has, on the whole, become a socially better place for Negroes, the same cannot be said for all parts of the North. If our black literati can break bread freely and publicly with kindred souls of the opposite race, we still find West Point and Annapolis barred to young men of color, and the United States Government in Washington and elsewhere in hanging onto the door of opportunity leading to the better-paid positions the sign, "For White Only."

Sixty-four years after Emancipation and ten years after the "War to end War," we find ourselves in a not unenviable position as minority groups go in this world. True, we have not, with all our vaunted wealth, attained economic self-sufficiency, and may never do so, but by approaching our task realistically, competently, courageously and vogorously, we can confidently hope that the Sable Decade will only mark the beginning of a brighter era in our history.

Observations

"It Won't Be Long Now"

By JOHN T. LYLE
West Point, N. Y.

Well might the American white man readjust his burden of lo these many years and with a heart and a smile, carry on. And, too, the Negro, "the good Negro"—reliable and honest, might continue crooning as he onward and upward plods, "So glad trouble don't last always." "For the glory time is coming and its approaching mighty nigh." Surely those hapless young folks of the preesnt strenuous age may take heart ere they reach the real "black bottom" of their existence. Indeed we all, any of us who may so feel, may join in the chorus, "It won't be long now." The curtain of the grand finale of America's most dismal hallucination is about to fall. Two hundred years more, then we will see the end of "Negroes in America."

A professor of sociology, Frank H. Haskins, is speaking. The subject of his discourse is: "The National Origins Plan for Selective Immigration." He is speaking in rather liberal terms. So much so that his audience becomes visibly aroused. Seemingly all kinds of thoughts are in the air at this particular meeting to discuss America's immigration policy. And, of course, somebody—yes, it is a Max Kohler, attorney, exercising a professional proclivity, asks of Prof. Haskins if he does not consider Negro migration to the northern states as a result of immigration restrictions a serious menace.

Then comes this prophecy, like a meteor out of a clear sky. "No," the professor said. "I have made an exhaustive study of the Negro question. The Negro in this country bids fair to disappear absolutely within a couple of hundred years.

"The black race has decreased relatively for the last 20 years. The Negro population is about 12,000,00. It increased only 650,000 in the decade between 1910 and 1920.

"I will prophesy," says this modern Isiah, in a weary land and to a troubled people, "that by the year 1935 the Negro death rate will equal the birth rate and from then on the decrease toward extinction will be absolute. And the process will be greatly hastened by industrial competition, the Negro's northward migration and by being scattered all over the country. By 2127 A. D. not a black man anywhere. Can you imagine such a thing?

Possibly with the aid of an annual injection of monkey gland juice several of us may be alive two thousand years hence. And "Lawd, I want to be in that number." Just for a day.

Imagine going over to the museum to see the much-talked of "Uncle Tom." No crocodile bait. No, "fellow citizens," for the emergency only. No Jim Crow cars. No segregation suits. No black Jesuses. No "dis, dat nor de udder" material to tickle our funny bones. Anybody can vote in Alabama and have his vote duly counted. Anybody can go to Mecca and drink camel's milk if he wants to without consulting the U. S. Supreme court. The "usual crime" will only be mentioned in old aluminum-bound volumes. No doubt the Volstead act will be repealed then just to celebrate the exodus of the black men.

Durham, N.C.
JAN 26 1927

A SURPRISE TO DURHAM PEOPLE

The statement of Representative Moss, of Nash, made in the house of representatives Monday night which reflected upon the "manners" of Dr. James E. Shepard, president of the North Carolina college for Negroes, is a surprise to Durham people who know Dr. Shepard. They can but believe that Mr. Moss is talking about somebody other than Shepard. Whatever one may say about Dr. Shepard, as Durham folks have found him, no complaint can be made as to his "manners" and proper consideration of his place when in the presence of white people. There is no more uniformly courteous Negro to be found anywhere than Dr. Shepard, and Durham people are at a loss to know what produced Representative Nash's outburst.

That not only is the opinion of Durham people who know Shepard, but of men in other sections of the country. And Dr. Shepard comes in contact with some of the country's biggest men, too. Dr. Parkes Cadman once remarked upon the proper attitude which Dr. Shepard uses toward white people. Dr. Cadman, who has come here several times to speak at the Negro school, said that Shepard never intruded himself upon the visitor. The only time he would see the head of the school, Dr. Cadman said, was when he would go out there to deliver his address. Shepard would not come to the hotel, nor in any other way seek to take the least advantage of the fact that a distinguished man had come here to speak to the school. That is the experience of many others who have come to speak at the Negro school, and some of the country's biggest men have come here, too.

Dr. Shepard has his faults just as other humans, but a lack of politeness and proper appreciation of his position toward white men and women is certainly not one of those faults.

Racial Consciousness - 1927

HOPE.

We of the colored race begin the New Year with great hope and expectancy. There have come many potent signs within the past year which cause hope to spring up eternal within our breasts. Discouragements of course have been many and of diverse nature but through the gloom, through the maze of them all we can see the light of day looming upon the horizon.

David Belasco, the famous producer and playwright, in a contributed article in the Liberty magazine, tells the world that the source of wealth of the Negro dramatist has not been touched and that the future stage must look to that race for its material and development. Negro actors and musicians during the year 1926, held the attention of not only the American stage, but of royalty throughout all Europe.

Recognition by award has recently brought the outstanding work of twelve Negroes before the public. Their nationally significant contributions in the principal fields of endeavor received the William E. Herman Awards for Distinguished Achievements.

In the South, probably the most encouraging development has been the splendid spirit developed by the Inter-racial Commission, an organization aimed at adjusting relations between the races. Prominent citizens of both races compose the commission and it is significant to notice that Will W. Alexander (white), executive director of the Commission, received an award of $500.00 for meritorious work during last year. His untiring efforts in the interest of a better understanding between the races, it is claimed, have helped to reduce the lynching record and have improved other conditions for the race.

The newspapers of America have also done their share. They are, both North and South, exerting great influence for a better understanding of the Negro. Flaming front page headlines telling of Negro crime, in many of the outstanding papers have been toned down and in many cases such stories have been entirely omitted. This change of attitude represents an ethical change in the newspaper world. More space is being given to stories of Negro achievement in his several lines of endeavor, stories of Negro heroism have become common in the white daily papers.

One of the most promising signs to be noticed is the growth of inter-racial interest among college groups. Scores of curriculum courses in race relations, voluntary discussion groups, inter-racial student forums in college centres, the message carried by colored speakers into many white institutions, the featuring of race relations in every summer student conference—these and other means are favorably affecting or revolutionizing the attitudes of multitudes of students each year." It is through these young people that the world may expect a real change if ever a change in attitude does come, for preceding a change of attitude, there must be a change of heart. The older generation is too hidebound, too crusted with race prejudice to effect a change of heart.

In the realm of the church we quote the following from an article by Robt. B. Eleazer in the January Opportunity: "One might speak also of the growing interest on the part of religious bodies, many of which are working out and passing down to their organized millions of men and women programs of interracial study and activity. In one denomination alone more than two hundred thousand women are studying race relations at regular intervals and thousands of them are beginning to do something about it. Though for the most part, these programs are still on paper only, they are the leaven that are steadily leavening the lump with goodwill and Christian charity. After all, the religious appeal alone is powerful enough and fundamental enough to win this warfare against misunderstanding, prejudice and injustice.

And finally come the rumblings of the "redivivus" of Dr. Kelly Miller's Sanhedran. We have always thought well of Dr. Miller's plan to unite all of the organizations for the race's betterment into one great effort, the work and financing of which must be done by Negroes themselves. We verily believe that before much real constructive work can ever be done, the situation must boil down to this proposition.

Perhaps the most potent omen which has occurred since emancipation has just loomed upon the scene. We have just been informed that a conference of all the darker races of the earth has been called to meet in Brussels, Germany, during the present year. It is needless for us to mention the reason for such a conference. It is also useless for us or for *any* race to deny the deep significance underlying this conference.

SAVE PORO SAYS NATIONAL PROTEST MEETING

St. Louis, Mo., March 16.—(By A. N. P.)—The temper of St. Louis reached the boiling point last Wednesday night. In a monster mass meeting with three thousand people packed and jammed inside the walls of St. Paul, the city's most historic old church, and an overflow crowd of several hundred meeting in Union Memorial a block away the people of this town, augmented by visitors from near and far, rose enmass to voice their determined and insistent protest against the receivership which they feel has been unjustly imposed upon Poro College.

"This is St. Louis speaking. It is a great tribute and testimonial to the honor in which St. Louis and the country holds Poro College and Anna M. Malone," said Pastor Noah Wellington Williams, who headed the committee of citizens and ministers that arranged the gathering: "In order that the world might know how the people of St. Louis, those in high places as well as the lowly, we have invited as our guests, a number of national leaders of throught from various sections of the country as well as the editors of a dozen of America's leading newspapers.

With Mrs. Mary McLeod Bethune who has come all the way from Florida to lift her voice in support of Poro, in the van, the Knights of the Fourth Estate present, proved to be as eloquent with their lips as they are facile with their pens. Carl Murphy, Editor of the Baltimore Afro-American, Robert S. Abbott of the Chicago Defender, Joseph D. Bibb of the Chicago Whip, Chester A. Franklin of the Kansas City Call, I. Willis Cole of the Louisville Leader, Nick Chiles of the Topeka Plaindealer, J. E. Mitchell of the St. Louis Argus, Roscoe Dunjee of the Oklahoma Black Dispatch, William Warley of the Louisville Leader, Mrs. J. B. Bass of the California Eagle, Mrs. Maud Trotter Stewart of the Boston Guardian, Manager Stewart of the Indianapolis Recorder and E. Washington Rhodes, editor of the Philadelphia Tribune all sounded the tocsin of racial unity in behalf of St. Louis's effort. It was as if the whole nation aroused by the attack on one of the race's foremost business institutions had rallied behind it's next door neighbors in their fight to save to the race this enterprise which is entwined in the hearts and minds of men and women the country over.

I regard this as the most important conference I have ever been called into," said Mary McLeod Bethune, who spoke as the representative of the 250,000 women belonging to the National Association of Colored Women. "I am not concerned about the private affairs of Mr. and Mrs. Malone. The courts will settle them, but I am concerned about saving this wonderful institution, conceived in the mind of this little black woman and developed by the guiding hand of God into an inspiration to black men and women, boys and girls. Our women are the better for her having lived. Her work has been a refining influence upon the women of our nation and has given to the world better and finer cultural values.

"If Negro men will not stand by Negro women, who will?" No woman ever took a man save for better or worse, usually worse. This receivership is persecution, lowness and enmity.

"The world is looking to St. Louis to see what you will do. If this case turns out wrong, women will stop using Poro said Robert S. Abbott, while Carl Murphy of the Afro-American followed saying, "Mr. Malone used to come to Baltimore often. I wondered how he could spend so much timethere, going to baseball games, attending the races, with so much work to do and business to care for here in St. Louis." It seems to me said Mrs. C. A. Spear-Bass that an attack has been made upon the womanhood of the race. For the first time I have visited Poro and the half of this woman's work has never been told.

"It is nothing new to me," said Roscoe Dunjee of Oklahoma, to see our people walking around with half a million dollars, nor to see white people conspiring to take it away from them. Down in my state we call them guardians. Here you call them receivers. I do not believe Aaron E. Malone is mentally capable of knowing the evil influences which persuaded him to start out on this insidious effort."

The Fourth Estate will be found standing behind Mrs. Malone thundered Joseph D. Bibb. We must adjust our economic program so that in a time like this, if anything should happen to one of our business institutions, the newspapers of this country moulding as they do the sentiment and thought of our people, can build it anew."

Chester A. Franklin rose to inquire "Why this receiver?" Peaches and Browning had a divorce case but no receiver. We must learn to protect ourselves with long memories. When a public official or judge mistreats us. Let us not forget. Let us be prepared." "If Monroe Trotter was here," he'd take the roof of this house off tonight," said his sister, Mrs. Maud Trotter Stewart.

"I am not partial," responded Attorney R. L. Bailey of Indianapolis, 'but I am reminded of the man who picked up a frozen snake and put it into his breast to warm. When the snake came to life it remembered that it was a reptile and bit the man to death."

And then strode on the platform Attorney Homer Phillips, one of Mrs. Malone's counsel, and a favorite son of St. Louis. He traced with infinite care the career of Anna Malone. He brought her from the shy young women of meager circumstances on through the successive stages of her life. "You of St. Louis, who have lived here for years, know these things," he said. "You know that when she married Aaron E. Malone she was already wealthy and a successful woman. Twenty-six years ago Anna Malone started Poro. It grew because it had behind it her dynamic personality. It is one of the only structures in America worth three quarters of a million dollars which was built for cash. She started it two years after she married Aaron Malone. Where did she get the

money? Yes, Poro belongs to Anna Malone!

And St. Louis is going to stand by her and see that she keeps it. That part of St. Louis which was in the church, surged forward shouting yes. It began to resemble a revival meeting as they pressed forward to sign the statement which had been prepared and adopted as the sentiment of the meeting. The statement expressed confidence in Poro College and demanded the removal of the receiver and pledged support of Mrs. Malone. March 21st the hearing on a permanent receivership comes up in the Circuit Court. All St. Louis has its eyes turned on Judge Moses Hartman.

HOWARD UNIVERSITY OBSERVES NEGRO HISTORY WEEK

Washington, D. C.—,Feb. 12—Activities at Howard University during the past week have been centered around the celebration of Negro History Week. This observance has become a national celebration and is annually observed during the second week in February. The purpose of the celebration is to popularize the study of Negro life and history and to secure support for its promotion.

Noon-day exercises have been held in Rankin Memorial each day the past week in the interest of this observance. Dr. Mordecai W. Johnson, President of the University, made the opening address Monday, February 7th, setting forth the objects for the celebration. He called attention to the importance of the study of Negro history along with other subjects or not included in the regular school curriculum, in order that a more intelligent understanding may be had of the Negro race. He presented very interestingly five motives for his speech, namely (1) that we should learn to understand our family which is the Black family; (2) that Negro history is rich and interesting in content; (3) that we should understand clearly the relationships between Black men and economic and social situations; (4) that the preceding will give us a genetic understanding of the position of the Negro today; and (5) that there should exist reasonable self-direction.

On Tuesday, February 8th, Mr. Nevat H. Thomas of Dunbar High School, spoke on "Negro History, an Inspiration for Racial Growth." His message was an inspiration for the encouragement of racial pride, racial understanding, racial significance, and racial improvement. He said that, "the Negro race is the greatest wealth producing element in this nation—Have partriotism for America and see that all of the amendments to the Constitution of the United States of America are enforced."

On Wednesday, February 9th, a program was rendered by students of the University, presenting some of the works of Negroes. Miss Beatrice Sugan's rendition of Harry T. Burleigh's "Just Because" was indeed enjoyable and appreciative. She was accompanied by Miss Jennie Green of the Conservatory of Music. The climax of the week's celebration was manifested in R. Nathaniel Dett's "Barcarollo", interpreted by Miss Mary Reeves, of the Department of Physical Education, danced by Miss Vera Welch, and accompanied by Miss Gladys Davis. This selection was certainly unique, artistic, effective and fascinating, and greatly exemplified the singular ability of Miss Reeves for aethetic art. The concluding number was "Aid de Ballet" by S. Coleridge Taylor, played by Miss Gladys Davis.

Professor E. C. Williams, librarian of the University, addressed the student-body, Thursday, February 10th, on "Contemporary Negro Literature." The remarks were very appreciative, and strengthened the Society's deepest desire to have the students encouraged to contribute something to literature.

As a part of the Lincoln-Douglass Day celebration Friday, February 11th, the noon-day assembly in Rankin Memorial Chapel, addresses were made by Miss Charlottee Corbin and David Tucker, both of the Class of 1927, the former on the life of Abraham Lincoln Both addresses proved very interesting and the latter Frederick Douglass, as the notable lives of these two great American were depicted.

The History Club of Howard University is sponsored by Dr. Charles H. Wesley and Professor Dyson, who have done much to make the Negro History Week a success. The members are: Emory A. Johnson, President; Alice Mae Richards, Secretary-Treasurer; Maurie Applegate, Charlotte Corbin, Joseph Edelin, Evan Gray, Genevieve Goff, Walter Hawkins, Jeannette Holmes, Edna Forrest, Elizabeth Johnson, S. Francis Jones, Carrie Shane, David Tucker, Thedore Watkins, Vera D. Welch, Eugene Williams, Dorothy Wright.

[illegible] ERY, ALA.

Adv. Age-Dispatch
FEB 17 1927

NATIONAL NEGRO HISTORY WEEK

The Commission on Interracial History, with headquarters at Atlanta, releases a story from Washington stating that the week beginning February 6 will be observed by negroes throughout the United States as National Negro History Week, according to plans formulated by the Association for the Study of Negro Life and History.

Schools, churches and other civic and social agencies will unite in an educational celebration featuring the history, progress, and achievements of negroes by means of addresses, class room study, and programs of negro music and literature. Efforts will be made also to secure the adoption in negro schools of text books which recognize the negro's contribution to American life and history, and to place in schools and libraries the more important books on negro history and achievement, and the works of negro authors.

The purpose of the celebration is to acquaint the race more fully with its worthiest leadership and achievements by way of example and stimulus for the negro youth of today.

"It is believed that only good can come from directing the attention of negroes to the fact that in agriculture, industry, invention, music, art, literature, and devotion to the flag, the race has had a worthy part and made a real contribution to American progress," says a letter to the press.

Negro History Week for several years has been an annual event in negro life, and is observed more widely with each year.

The Herald-Post persists in the use of this obnoxious word "negress" when referring to Colored women. Evidently some upstart knowing it is distasteful and irritating to Colored people persists in its use to get a thrill.

Louisville News

The Louisville News persists in calling the attention of Colored people to the persistence of The Herald-Post. W persist in telling Colored people if they would tell The Herald-Post solicitors where to get off, the Herald-Post will eventually stop the use of this word.

We are loath to advocate a boycott of The Herald-Post because two young Colored men, Messrs. Schaffer and Wise, have risen higher with that paper than any Colored men have with any other paper. But Colored people cannot fairly be expected to pay for insults. Tiger, tigress; lion, lioness; Negro, negress—one can easily see where The Herald-Post puts Colored women.

A GOOD EXAMPLE

The somnolence of Philadelphia is a stock material for vaudeville jokes on a thousand stages. The Negro population of the City of Brotherly Love has not escaped the charge of being enamoured of the siesta. Yet investigation proves that there is no more inclination to snooze in Philadelphia than in any other metropolis. It is one of the world's largest commercial and manufacturing centers where hustle and bustle is the order of the day. There are unparalleled business opportunities in Philadelphia, of which the Negro citizens have only sparingly availed themselves.

But they are beginning to realize as never before the wonderful possibilities for business enterprise and advancement in their city. Prominent Negro business men are getting together and taking stock, comparing and appraising. They have been dispassionately and sometimes passionately, discussing the situation and opportunity confronting them.

As a result of this self-appraisal, a group of forward-looking business men got together and decided to stimulate interest in what was being done and could be accomplished by Negroes in business in the city, by holding a Better Business Show in the Pythian Temple. Such live wires as Frederick Massiah, James H. Irvin, E. Washington Rhoades and Judge Edward W. Henry assisted in the program. The necessity for advertising was stressed, as was the need for efficiency, service, quality and right price.

By all means let this idea spread to every Negro community in the land. Let the prominent business and professional men in every city and town hold one of these Better Business Shows as often as possible in order that opinions may be publicly exchanged, business shortcomings of the community discussed, constructive criticism offered, modern methods explained, and the general Negro public be educated to the necessity for more and improved business. A group is only really powerful in the degree that it is economically powerful. It has been said that the power over a man's sustenance is the power over his will. This is as true of groups as of individuals. So long as this power is in other hands than ours we are not truly free. Phliadelphia has set a good example. Let other cities follow suit.

Racial Consciousness - 1927

Annual Survey Of The Associated Negro Press--1926

Looking Back On The General Progress Of Colored America; Looking Forward To The Possibilities Of 1927

Curfew tolls the knell of the parting year. In America, 12,000,000 —Colored America —cross the threshhold of the New Year, facing the future with mingled hopes and desires. The year 1926 has lifted and lowered faith in many avenues, but upon the whole there has been progress, and Colored America takes deep breath to continue the race, handicapped only too often by the burden of no understanding, misunderstanding and prejudice: and cheered, betimes, by good will and cooperation by those within and without the fold. The souls of those who lead the way are sorely tried most often, but there can be no giving up in the struggle to find the way out. Colored America goes on —and sings!

EDUCATION

Immediately following slavery when for 250 years it had been a crime to educate a Negro, wise men and women resolved that the first duty following liberated bodies was liberated minds. Schools were established in all sections of the South, and Negroes were admitted to those North, already established. The war-poor South, nurse could not help,—was not so inclined. The white South could not help her own. The blacks' cause appealed to the heart, and afforded an outlet for religious zeal. All religious organizations, and many private philanthropies, opened schools. Many of these flourished; some were short-lived. Some of them still exist, but they are suffering, even the best of them, including Atlanta and Fisk for immediate finance for current requirements. There are few Negro schools in the South today equal to, or beyond, financial need. Hampton and Tuskegee have large endowments, but they could use more in their general program. Howard University is aided by the government, but could use twice the income from public and private sources. Bethune-Cookman College Daytona, Fla., is a typical example of a great work retarded because of financial requirements.

Education is the big fundamental in understanding and progress. The new white south sees this. More than ever before, through city, county, and state ,t he white south is backing Negro education in better schools and better teachers. The surface is merely scratched in most places. North Carolina,as a state, remains the shining example in encouraging and helping Negro education. The results are gratifying in a better feeling between the races, more contentment, and finer economic development for both races. Florida has been backward in recognizing the value of education for either black or white. That day is passing. The state college at Tallahassee, the state normal at St. Augustine, schools at Jacksonville, Tampa, Miami, and other points attest a new frame of mind. This mind is growing. These illustrations are typical of other states south—some more than others.

North, there is the problem of assimulation. Migration in many sections increased the enrollment to the point of real problems. Separate schools have become not only a subject of discussion, but in many instances, a reality. Colored America, in the aggregate, opposes separate schools North, where there have been mixed schools. The solution is in sympathetic adjustment to the new conditions. Not only must Colored America be educated but new outlets must be found for those who qualify for service.

RELIGION

Colored America is religious. Church property has been our greatest investment. "Thus far the Lord hath brought me on," is a daily song of the masses of people. Religious obligations are regarded as sacred, and there are thousands who will "give to the church" when they are in personal need. The leadership of the church is not keeping pace with the congregations. The number of educated young men going into the ministry is far below the need. In the South the Negro minister has been the real leader and guide of the people in his flock, and his influence has been far reaching. The day is passing when the people will listen only to the minister who says: "I am led by the spirit, and all I do is open my mouth, and the Lord fills it with words." The people wish intelligent, as well as spiritual leadership. There are many churches south poorly attended, even in cities, yet they keep going, and wonder what's wrong. The personality of the minister has much to do with individual church progress. Denominations are having less and less meaning.

It is interesting to know that in all the metropolitan centers of the North there are few of the "big churches" that are not filled to overflowing on Sunday, and other times in the week the organizations function. Many of the churches have constant overflow services. Yet North and South, there are many thousands who do not attend church. This may be accounted for in two other ways, besides the religious and personal appeal. First, the call of the outside world, automobiles and radios. Colored America is no different from white America. Second, thousands within the race continue to grow in skepticism because of the white man's religion falling down, so frequently, at the "color line."

HOME

The Home of Colored America has been revolutionized! This is a fact that neither group fully comprehends. A larger realization of this would work miracles in many ways There would be more general respect, tradesmen would make more definite appeal for Neg business, there would be even more development in a systematic way, and the social relationship of like types would be more universal.

There are three distinct types of homes in city and rural district: The Humble, the Middle Class, and the Exceptional. These three types must constantly be reckoned with in all consideration of the homes of Colored America. The humble home must be improved and sanitized. In the country, as well as the city, it is a menace to health, and a haven of potential crime.

The great Middle Class, with us as the whites, furnishes the real back-ground of our general progress and future possibilities. These people not only represent stability, but loyalty; and they look with faith on the future. The comfort of their homes is only excelled by their love for them. They are the ones, more than any others, who help Negro business to thrive, who keep up their insurance and savings accounts in banks, who buy and improve their property, and educate their children at least as far as the grade and high schools. They sustain the churches and lodges, and are loyal to the government. If there be real faith in the future of Colored America, it is to be observed in the careful study of this great class

The home of the exceptional Negro is to be reckoned with. He has weaved through the morasses of American handicaps, and found a firm footing. He has bought, or builded, an exceptional home and furnished it accordingly. He sees life with the same vision of the exceptional white citizens, and chafes bitterly under any imposed limitations. In some respects he is handling the estate of the second or third generation; in most instances he is enjoying the fruits of his own sacrifices and labors. Of taste in furnishings as well as taste in living there are hundreds of these homes that could be shining examples for any who wish to know of the standards of culture and refinement. They are North, and South, East and West, and to be denied any of the rights of an American because of this class, who pay large taxes and serve humanity, think deep thoughts. Another ten years will find these exceptional people of Colored America finding a way out. What way is not prophesied.

SOCIAL

The social standards of Colored America are growing. This is natural. So are other social standards. Harbored by employment from the earliest days with the best families of America where he absorbed all that was best in them, it is not to be wondered at that the children of the fathers would seek to carry on, in a lofty manner, those social interchanges, on a high plane. This is done. An exclusive or formal event in any city of America, except probably in wealth, cannot be excelled in standards of beauty and excellence. There are known instances where the material background has been notable in the concentration of forces. There is but little snobbishness, thus far, in Colored America; therefore, there is a generous share of democracy. Standards are measured by personal worth and character rather than by material gain. In some sections of America, many years ago, there were sought to be distinctions drawn on lines of "color" and there are groups derisively known as "blue veins," meaning light of color. But there is very little of that anywhere in America at this time; all blonds of color mingle together,—"the Lord is the maker of them all." If there is any assembly of human beings more beautiful and inspiring than a formal cultured group of Colored Americans, it is yet to be discovered. The softness and music of their voices, their charm of dress, their grace, the sunshine of their smiles and the glory of their color, send a thrill to the heart like music from heaven. Back of the culture and luxury of the growing social standards in service. There is yet no leisure class among us.

INDUSTRY

Colored America is a factor in industry, and becoming more so each year, because of migration laws He is not yet a factor in labor unions so far as membership is concerned, except in isolated instances. For many years to come, because of the attitude of unions in their policy of discrimination, the Negro workman will be no appreciable part of them. Employers employing Negro workmen have shown, in notable instances, such an improved inclination to be fair, that the worker has made himself satisfied with conditions, always indulging in the hope that mprovements will continue. There are certain groups, notably this year, the Pullman group, that seek organization for betterment. Efforts of this kind are proving beneficial by indirection, if not by direction. There are a number of

large employing concerns that are quietly and gradually lifting Negro employees to skill laborers and foremen. There has been fair trial there is satisfaction. Negro workers form the bulk of the unskilled labor in the South, and there, too, except in some locations, he gets excellent play in the trades, but not so much in manufacturing concerns. The Negro workman becomes reliable under good environment, good wages, and fair treatment. The day of the "slave-driving boss" is over, and few there be who will consent to be goaded in work. This fact employers appreciate.

AGRICULTURE

The Negro farmer as an equation is neither comprehended or heard much about the North. He is an important fact in all parts of the South, both as a workman and a producer. The subject is big, and affording many tragic facts in the form of leased lands, as well as penal conditions in some districts Nevertheless, there are many large owners of Negro farms, and there are hundreds making a success of leased ground. The U. S. Government, and individual states are helping conditions by co-operation of qualified men and farmers' conferences. Yet, there is much to be done. In the districts affected by migration, there is a negotiable increase of white workers, boys, girls, men and women. In some locations there are many deserted farms once occupied by Negroes. In helping the farmer, both races and the government, must bear in mind the welfare of the Negro farmer. From these rural locations many of the best Negroes now in city life have come.

POLITICS

The Negroes' influence in politics today, nationally, is less potent than at any time since enfranchisement The real reason comes from southern disfranchisement which condition makes it impossible for black people to vote their wishes, and thereby have representation in Congress. No people in a republican government can have a voice without representation, nor can there be either much consideration or respect. Until that day again arrives where Colored America has representation in Congress, his position politically, in a national way, will be circumscribed and precarious. Members of Congress from the South feel no responsibility in Negro political welfare. Many of them are in office on Negro propaganda. Members from the North, except in the districts closely contested where the Negro vote is the actual balance of power, are slow to lift their voice for rights involving the Negro The welfare of the Negro is a subject that brings heart disease, rather than heart-ache to Congress! Except for those who could vent their hate, it is a rare voice that speaks out of Colored America. They run from the subject as they would the black plague.

Colored America's political power is confined to certain municipalities, and, in a measured degree, some states, Chicago and New York show the highest attainments, in order named, and by opposite parties. The Negro, always regarded as Republican,is only lukewarm as such, especially locally. He wants fairness and consideration, and is not adverse to looking at individual qualifications. In those locations where there are members of councils and legislatures, there is not only better understanding but less friction. The thinkers of Colored America proclaim: "Taxation without representation cannot long endure!"

ORGANIZATION

"Organization is the middle name of Colored America along some lines. He is strongest organized fraternally. There are more Negroes who belong to one or more "lodges" than to any other organization. These lodges have been noted for "taking care of the sick and burying the dead." They have captured popular interest by pass words, grips and regalia. That day is passing. Like a child with Christmas toys, Colored America is tired of the mere spectacular, and now seeks something more fundamental. Therefore, these organizations that are doing constructive work are the ones that are making progress today. Others are either back or failing. The investment in properties, the opening up of fields of employment in insurance and otherwise, and the meeting of the everyday needs of the people, are appealing forces in the new idea of organization.

Organization needs a constant objective to sustain interest. There is need of stronger organization in business, local and national, and of organizations that will create ways of absorbing the service of the thousands of Negro youths who are fitting themselves for life, by education. This is an acute and all-absorbing problem at this time. Co-operation between black and white forces dealing in commodities used by the race, and organizations with creative programs are regarded as essential.

There are a number of civic and welfare organizations national in scope doing a splendid service in behalf of Colored America. These organizations, for the most part, are sustained by public support. Their efforts, in some respects, meet with criticism from various sources but it is true that all of them are worthwhile,and furnish the best vehicles, up to this time, for handling the important work of their various fields, Both the officers of these organizations, and the people themselves, can afford to bend their back a little to work for the general good of the common whole. The needs are regarded as too great for petty bickerings.

BUSINESS

The Negro is going forward in business, but not by leaps and bounds. When it is understood that the Negro has had to find his way into the commercial world, without much help or encouragement, it is wonderful that he has come thus far, and with as few failures. In our most substantial businesses, banking and insurance, the Negro has begun on his nerve, with all too little knowledge of the fields, and only a kind providence, in some instances, has sustained the efforts. through mistakes and by perseverance, sufficient knowledge has been attained to develop accepted standards. That day is passing. Competent men are now trained in these various fields who know how to deal with the intricate fractions of dollars, and the percentages of profits on investments, equal to any others.

Attention is now being directed to establishing new lines of business. There are even ventures in manufacturing. But the Negro, here, as formerly, has to find the way for himself. The white wizard of finance has not yet awakened to the great field of possibilities in Negro service, and he is shy by desire and nature. There are exceptions, of course. In the theatrical world and in the building world, there are some whites who have ventured, and those who have done so intelligently and adequately, are getting rich—some are rich.

THE PRINTED WORD

Negro Newspapers are an accepted force and factor in racial life. They now occupy a unique and strong position. They are not only furnishing information and education, but they are furnishing employment for scores of men and women. Next to the insurance field the Negro newspaper is employing the largest force of trained workers. The number increases constantly. The field broadens. Advertisers are discovering the Negro publication—and "discovering" is a good word. Too big advertisers of America are yet ignorant of the possibilities of the almost untried field. When the awakening comes, the field of Negro journalism will electrify the counsciousness of all America!

Magazines are finding their delightful new day and place; books of many description, are falling from the efficient printing presses; and the Negro artist has found his place in beautifying all these out puts, for the delectation of thousands, black and white.

White writers, and publishers are beginning to discover this world. They are scratching their heads and pens, writing about our world, and hastening to the bank to deposit their dividend checks. The "Best Story" is yet to be written, and it will be written by a Negro, man or woman, who alone can feel our soul, and look with unrestrained vision into the longings of our heart.

MUSIC

If, after all, there is only one gift to the Negro, it is that of music Music fills his soul, in every field of it. With the natural gift he is training, and mastering. By voice and instrument. Colored America, is getting a hearing these days, all over the world. The intensity of development, in this one field alone, to say nothing of the intensity of present day accomplishment, promises to make the future of the Negro in the field of music, second to none anywhere in all the world. There are at this moment, men and women, sacrificing and training, here and abroad, to give to the world the benefit of their gift and training, and they will, by all hazards, find their place and be heard That will be a great day for Colored America.

AMUSEMENTS

Theatrical producers are discovering the world of Colored America anew. They are gesturing and experimenting. They are trying every thing from burlesque to grand opera They are failing and succeeding, but they continue to try and try. Some are made rich. There is one show now in New York, a new venture. that has been playing for more than a year in one house, and the ready famous producer has given employment to almost one hundred Colored people, and made much money himself, but he is also thinking seriously of additional productions. He was supposed to be a "wise man from the East," and yet, he frankly confesses in a magazine article that he but recently discovered Colored America.

SPORTS

Colored America continued to demonstrate several things in sports. Equal to any others where given a fair chance. Will tackle any game, and make a real showing. The people of white America, in the field of sports, as in some other things, are not really good sports. They keep the door shut all they can, in baseball, football, boxing, and other professional and amateur lines, including tennis. The Negro has delivered, where given a chance, and he not only furnishes entertainment, but a spirit of good cheer. In professional football, for example, there are some Negro players, and they are measuring up. The same would be true in baseball or tennis, and then, in the finals, champions will be real champions. The genuine white sport of America is favoring an open field for all, and he is getting a respectful hearing some places, though there is much opposition in others.

INTER-RACIAL

What are known as "Inter-Racial movements," North and South, are helping to acquaint white America with Colored America. Colored America has always known white America in every field except commercial. The Commercial field has been our Gethsemane, Waterloo and Gibralter! We will enter when the awakening comes and the discovery is made,—by white America. There are present indications of this awakening, and discovery. The spirit of hate dissolves into the spirit of Good Will, where there is understanding. The coming year portends a larger understanding and a finer desire for cooperation. This in individuals, in newspapers, and organizations, of both races.

INTERNATIONAL

Travel and contacts broaden visions. As quiet as it is kept, Colored America is traveling. There are some countries that it is difficult to get into, but somehow, we are getting into them, and we are seeing and knowing. We are travelling in our own country, first of all. Going from one corner to the other is a common occurrence. We are going by automobile and train, and we are getting facts, helpful facts. We exchange thoughts and figures. We promote our cause. We are interested in the Virgin Islands, Haiti, Liberia, and Africa at large. We are concerned about Hawaii, the Philippines; and Japan, China, and the South Sea Islands. Every country in Europe we are touching by our students, performers, business folk. and tourists. The influence of our own 200,000 Negro boys who went to France, and traveled in other countries, has reached even the baby child. We have world knowledge and world vision. We are measuring the United States of America, our own very lot, by the lot of other Colored Peoples throughout the world. We know what they are thinking and doing, by our own eyes—we are not being told. We are forming friendships, and we are looking to a new, better and more glorious future, right here in this "land of the free and home of the brave." We know our heritage, and we know the heavy price of injustice, and "man's inhumanity to man." We know the trend of the world and Color conscience, within and without, this and other nations.

We have never failed America; and America has never failed us, in a crisis. Colored America now faces a new day, in a new way, with faith and good-will, but with fixed knowledge and determination. We could not be Americans without determination.

Racial Consciousness 1921

SUMMER SESSIONS

The season for convention is swinging around and the chronic conveners are glamorously gloating over the coming conclaves. They will have a good time, they will strut around in peacock fashion, they will make some grandiloquent speeches, they will pay high tribute to each other, they will drink a lot of whiskey and spend a lot of money and then will return to their homes. Nothing has been accomplished in the past to justify these mammoth conventions and we have nothing tangible upon which to predicate any immediate good to come out of them but they will continue to maintain until the sleeping giant wakes up.

Our people started holding these summer sessions because the white people held them but they failed to see the economic and practical inequalities in the two races. They failed to appreciate the wealth and power of the white race, they failed to estimate their own unhappy plight and they have rushed headlong into these summer sessions for last sixty years. Maybe in sixty more they shall have awakened from their dream.

EDITOR WILLIAM WARLEY

Editor William (Bill) Warley is resting at West Baden Springs, Indiana. He states that he is discouraged, in poor health, he feels at times that his work, his interests, his battles for the race are not appreciated.

The writer is familiar with some of the trials of Editor Warley, he has confided many times we know of his bitters, the obstacles that have often threatened to destroy his business, of his weakness and of his troubles in general. He cares little for his personal welfare, so long as he is doing something for the uplift of the races. There has never been a night too cold, nor a time when he was too busy to go out of his way to the rescue of a friend when in trouble, many of these friends have proven to be ungrateful.

Mr. Warley's fight against segregation, discrimination, his loyalty to friend and foe alike all help to stamp him as a man worth while to the community and to the nation. He must not give up for there is much work yet to be done. Grant the fact that he has made mistakes in life, for we all have made serious mistakes in life. What are mistakes, for if not to serve as useful and even profitable lessons? Grant that he has some weakness, everyone has a weakness of some kind.

He must not give up now, he should say to himself gazing into to this all revealing mirror, "I have done some pretty good things in the past. I have not lost my power, and can do bigger things in the future. I will look ahead and not forward. I am living for the present and the future. I will waste no time over vain regrets or past achievements, only inasmuch as I can make those serve my purpose."

Take a rest and return to your desk, let the example of men and women who have accomplished great things inspire you to push forward in spite of whatever may confront you.

STAR

INDIAN

FEB 11 1927

NEGRO HISTORY WEEK.

The second week of February, beginning with the 13th, is Negro history week, a week and ending with the national celebration annually observed by progressive members of the race under the direction of the Association for the Study of Negro Life and History. Dr. Carter Woodson, Negro historian, is the founder of the society and executive of the association. The purposes of the celebration are to popularize the study of Negro life and history, the ultimate intent being to arouse the race pride of the colored people through an acquaintance with what members of their race have accomplished and are constantly achieving in the work of the world.

In co-operation with the Interracial organization and the Federal Council of Churches, a conference of church women, Young Women's Christian Associations, the Council of Women for Home Missions and representatives of other groups from fifteen states North and South, was held at Eagles Park, Pa., last September. Both white and colored women were present. Their purpose was to enlarge the scope of interracial thinking and to enlist women of the churches more actively in plans and programs for improving the relations between white and colored groups in America. The program and discussions of this gathering, which have been published in outline, show how wide a scope Dr. Woodson's project in practical education and the harmonizing of interracial sentiment may take. It was noted that the white women of the South were especially pleased with the movement and showed a readiness to promote it.

The colored people are asked to organize their committees for the celebration, to appeal to their boards of education for the adoption of Negro history textbooks, to interest their libraries and schools in securing a shelf of scientific works on the Negro and pictures of men of the race, to urge every one to write to the association all he knows about Negro family history, and to send any important documents bearing on the record of the Negro. It might be thought by some that all Negro history of significance began so recently that little literature on the subject exists, but the prodigious industry of Dr. Woodson and his associates shows that the African forefathers of the American Negro had a picturesque and important part in the life of the ancients. If the historians had devoted their time only to the period since the civil war their story would be a record of amazing progress "up from slavery"—a forward movement such as the world never saw before. The books of Dr. Woodson in this latter field make a literature in themselves and are illuminative reading. He is now engaged on a complete history of the Negro.

DO THEY PRACTICE WHAT THEY PREACH?

If the above question were asked boldly to any number of politicians who make a specialty of getting Negro votes we fear that embarrassment would be written all over the face of the gent in pale and red hues. That is just what we should do when these pre-election vote-getters are hand-shaking through our districts. We never have claimed that St. Paul was anything like a paradise for the Negro, but we are at least fairly represented in a meager few public positions; the county Court House, the Police force, Fire Department, City Engineer and Architect recognize the fairness in having colored assistance. Though we realize that we don't get as many public jobs as we should, but, nevertheless, some are a great deal better than none.

If one looked into the situation in Minneapolis it would be found that although St. Paul is the smaller town, we far outstrip them in representation in the public payroll. There is a reason for this, and we can see none better than to blame this condition to Minneapolis leaders. If the leaders had the backbone to go to the front for the masses as is done in other cities, the masses would get more consideration. Instead of going to the front for those who need jobs to provide comfortable income they accept a lot of "hokum" from certain candidates in their pre-election campaigns and continue to vote the same way whether they get any opportunities at all.

Minneapolis Negroes have a few positions with the police department; we can't recall one engineer or architect on the Minneapolis payroll. What Negroes not only in Minneapolis but everywhere need is good organization under brave and intelligent leadership, who will ask the prospective candidate to show what he stands for instead of accepting the usual pat on the back and broad grin.

Some years ago a campaign was waged in this city by certain local newspapers with the idea in mind of protecting our neighborhoods. It was felt that it was unfair practice for merchants and dealers in our communities to reap their harvests in our communities without giving respectable employment to the people, meaning the black people, who were making them rich. The net result of the campaign was the placing of many boys and girls into positions of responsibility and the recognition of community newspapers as factors in the communities. Many complaints have been lodged with this paper setting out acts of discrimination, false measures, discourtesy and resentment when employment is sought. Such proceedings should not be tolerated and this newspaper enlists the support of its readers in forcing these community dealers to play fair with us.

Racial Consciousness-1921

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HERALD SURVEY OF BUSINESS IN COLORED NEIGHBORHOOD

People's Department Store—1717 Pennsylvania — Employs Twenty-five
No Colored — 90% Colored Trade

Newark Shoe Store—1719 Pennsylvania — Employs Two
No Colored — 95% Colored Trade

M. Schwartzberg—1725 Pennsylvania — Employs None
No Colored — 95% Colored Trade

Samuelson's Crown Loan Office—1729 Pennsylvania — Employs Three
1 Colored Clerk, 1 Porter — 99% Colored Trade

Louis Hackerman, Gents' Furnishing—1731-33 Penna. Ave.. — Employs Three
No Colored — 100% Colored Trade

Herald Community Service

A. & P. Store—1737 Pennsylvania — Employs Six
1 Colored order-boy — 95% Colored Trade

Goodwill Industry Co.—1517 Pennsylvania — Employs Two
No Colored — 95% Colored Trade

6-25-27

West End Cap Co.—1310 Pennsylvania — Employs One
No Colored — 100% Colored Trade

Baltimore Md.

A. Kemper, Hardware—1330 Pennsylvania — Employs One
No Colored — 70% Colored Trade

Solomon's Drug Store—1342 Pennsylvania — Employs Five
1 Colored Porter — 75% Colored Trade

Metropolitan Cleaners and Dyers—1339 Pennsylvania — Employs One
1 Colored Presser — 100% Colored Trade

Elliott's Style Shop—1325 Pennsylvania — Employs Three
No Colored — 100% Colored Trade

F. Kairys, Jeweler—1223 Pennsylvania — Employs T
No Colored — 95% Colored Trade

Northwestern Pharmacy—1200 Pennsylvania — Employs Eig
3 Colored clerical clerks, 1 porter — 85% Colored Trade

C. D. Kenny—1146 Pennsylvania — Employs Fou
1 Colored Porter — 85% Colored Trade

Jules Haberdasher Co.—1137-39 Pennsylvania — Employs Four
No Colored — 100% Colored Trade

B. Rosenthal, Dry Goods—1129 Pennsylvania — Employs None
No Colored — 90% Colored Trade

Maryland Upholstering Co., Inc.—1312 Pennsylvania — Employs Two
No Colored — Percentage not given (about 75 or 80)
Nobody's business but the company's about percentage.

Hawlam, Cleaner and Presser—1227 Pennsylvania — Employs None
No Colored — Small percentage—Just opened 2 weeks

Friedman, Shoe Repairing—1225 Pennsylvania — Employs Two
1 Colored cleaner. Work irregular, percentage not known

George L. Hock, Sea Food—1541 Pennsylvania — Employs On
1 Colored porter — 60% Colored Trade

Paul's Nobby Shop—1507 Pennsylvania — Employs Tw
No Colored — 95% Colored Trade

John Giths Sons, Tailors—1502 Pennsylvania — Employs Tw
No Colored — 50% Colored Trade

Red Lion Malt and Hops Co.—1515 Pennsylvania — Employs Tw
No Colored — 100% Colored Trade

Joseph Max, Shoe Store—1523 Pennsylvania — Employs On
No Colored — 100% Colored Trade

Regent Theatre—1600 block Pennsylvania — Employs Fourtee
14 Colored — 100% Colored Trade

Calvert Bank—1700 block Pennsylvania — Employs Si
1 Colored Runner — 50% Colored Trade

A SURVEY OF BUSINESS IN COLORED NEIGHBORHOOD

Argus-Standard News Program For Negro Business

The Negro press is unitedly conducting a city wide survey for the purpose of fostering all business conducted by our own people and seeking out those other concerns in our midst catering almost exclusively to colored people to determine how many of our own boys and girls, men and women are given jobs and a chance to learn the business.

Urgent

We wish to call the attention of 100,000 Negro buyers in St. Louis, to the tremendous possibilities of going into business and thereby giving employment to our boys and girls. It is to be noted that some of these stores employ colored help. It goes without saying that they are to receive the preference since they have shown a disposition to appreciate your patronage.

The big purpose of this survey, we repeat, is to stimulate business among our people and to secure employment for members of the race in stores through out St. Louis catering to colored trade.

6-10-27

Kelley Fruit Store—2510 N. Taylor — Employes Two
No Colored — 75% Colored trade

Gennars Grocery—2526 N. Taylor — Employes Four
1 Colored porter — 75% Colored trade

Langlin Shoe Store—2601 N. Taylor — Employes Two
1 Colored porter — 50% Colored trade

Hoffman Dry Goods—2602 N. Taylor — Employes Three
No Colored — 75% Colored trade

St. Louis, Mo.

Kennerly Taylor Grocery— — Employes Two
No Colored — 50% Colored trade

Service Drug Co.—2731 N. Taylor — Employes Two
1 Colored porter — 75% Colored trade

Maffitt Taylor Drug Co.—2730 Taylor — Employes Three
1 Colored porter — 50% Colored trade

Lemo Packing Co.—2725 Newstead — Employes Two
No Colored — 50% Colored trade

Rose Grocery—2628 N. Newstead — No employes
90% Colored trade

Hergarratter Grocery—2501 Goode — Employes Three
1 Colored clerk — 100% Colored trade

Fimloem Grocery—2400 Goode — Employes Two
No colored — 100% Colored trade

Cutter Grocery—4201 N. Market — Employes Two
1 Colored clerk — 100% Colored trade

Frank Goeke Grocery—2427 Whittier — Employes One
1 Colored porter — 90% Colored trade

Randuberg Grocery—4201 Cottage — Employes Two
No Colored — 90% Colored trade

Skattis Grocery—1910 Belleglade — Employes Tw
No Colored — 75% Colored trade

Waltham Grocery—2626 Morgan — Employes On
No Colored — 100% Colored trade

Sternicker Confectionery—4202 W. Ashland .. Employes Tw
No Colored — 50% Colored trade

"Jeff—Mor" Soft Drink—2601 Morgan — Employes Tw

Racial Consciousness - 1927 II

No Colored — 75% Colored trade
Day and Night Lunch Room—718 N. Jefferson — Employes Si
Two colored dishwashers — 100% Colored trade
Red Star Market—2601 Lucas — Employes Fou
No colored — 100% Colored trade
Schutzy Grocery—708 N. Garrison — Employes Two
No colored — 50% Colored trade
Caplans Grocery—2845 Morgan — Employes Two
1 colored clerk — 75% Colored trade
Lambdin Grocery—3112 Lambdin — Employes Three
No Colored — 100% Colored trade
Krukenkamp Grocery—4285 Labadie — Employes Two
1 Colored delivery boy — 50% Colored trade
Werlin Grocery—2931 Lambdin — Employes Two
No colored — 75% Colored trade
Berg's Market—2901 Lambdin — Employes Three
No colored — 33% Colored trade
"A. G"—4200 St. Louis — Employes Two
No colored — 33% Colored trade
Langraly Bakery—4280 St. Louis — Employes Two
No colored — 33% Colored trade
Brodsky Grocery—4281 Maffitt — Employes Two
No colored — 50% Colored trade
Bronstein Grocery—4282 Maffitt — Employes Two
No colored — 50% Colored trade
Kennerly Confectionery—2629 Pendleton — Employes Two
No colored — 100% Colored trade
Sanitary Market—4283 St. Ferdinand — Employes Three
No colored — 100% Colored trade
Gosper Enes—1913 Pendleton — Employes Two
No colored — 100% Colored trade
Weisman Market—1826 Pendleton — Employes Two
1 Colored Butcher — 100% Colored trade
Goodman Grocery—1732 Pendleton — Employes Fou
No colored — 100% Colored trade
Tentinberg Bakery—4401 Lucky — Employes Three
No colored — 75% Colored trade
Kayser Meat Market—4369 Cote Brilliante — Employes Three
No colored — 90% Colored trade
Albers Grocery—1910 Newstead — Employes Two
No colored — 100% Colored trade
Stein Packing Co.—4369 N. Market — Employes Two
No colored — 50% Colored trade
Ferman Grocery—4434 N. Market — Employes Two
No colored — 100% Colored trade
Erlenback Bakery—2426 N. Taylor — Employes Two
No Colored — 33% Colored trade

RACE "PROGRESS" IN DETROIT

In last week's issue, G. D. Howard, the special correspondent of the Pittsburgh Courier in Detroit, wrote at length of the practice of a large number of Negro physicians selling their prescriptions to white druggists while 27 Negro drugstores, giving employment to 50 Negroes, are left "holding the sack." Our correspondent avers that over 50 per cent. of the Negro physicians in the City of Flivvers are engaged in this very peculiar form of race "co-operation." "In many instances," says Howard, "the physicians write the prescriptions, take them away from their patients, and personally carry them to one drugstore owned by a white druggist, who fills one-fourth of all Negro prescriptions in the city." The extent of this practice may have been exaggerated by our representative, but judging by the record in other large centers of Negro population, we imagine there is much more than a grain of truth in his charges.

Many of these gentlemen, doubtless most of them, belong to college fraternities that are pushing "Go-to-High-School-Go-to-College," "Guide Right," and other similar movements to encourage young Negroes to continue their education. Young Negroes so influenced will, in considerable numbers, take up the profession of pharmacy. Others will become physicians, dentists, business men, and so forth. Is this a good example to set? Is this practice helping race progress? Are such gentlemen playing fair when they discriminate against business establishments of their own group? Suppose the Negro patients discriminated against Negro physicians in this manner! Would these physicians get as much practice from the whites?

A Negro pharmacist has to pass the same state examination as a white pharmacist, and he can fill a prescription just as well. The same is true of a Negro physician, dentist, lawyer or any other professional man examined by the same standards as whites. It is enlightened self interest for these professional men to set an example of economic co-operation for the masses of Negroes to follow. In economic co-operation lies the salvation of the Negro group of this country, and of all people, those of college education and training, should set the best example. The charge is often made—and often falsely—that Negroes will not "stick together" and "support each other." Such practices as described above add color and force to the charge. We cannot progress along the road to economic self-sufficiency if our march is impeded by such ruinous tactics.

DANGER IN RECEIVERSHIP

The people of St. Louis seem to be just now awaking to the real meaning of a receiver for Poro College. As the time grows on, and the receiver, more and more finds it necessary to exercise his powers, the light of the dangers looms before our eyes. A racial conscience awakens in our breasts. We lose sight, as it were, of Mr. and Mrs. Malone and our race pride cries out, "save Poro College" which has stood as an inspiration to the youths of the race, and a monument to the genius of Negro brain and skill. And while it is true that sentiment toward the principals is divided, because the public has looked upon them both as one, for these many years, yet we all are agreed that it would be a calamity should that institution and all it represents pass into the hands of white people.

As we see it at this stage of the game, there is but one thing to be done which will save Poro College, and that is, the principals must get together. To do this the spirit of give and take, must find its way into the hearts of Mr. and Mrs. Malone. They are the only ones after all who can save the institution. The public's demonstration or the public's interest in the matter is only an outward expression of an inward feeling, but the principals alone, can save the day.

It has been the rule in the past where the principals could not agree, friends have been called in or friends have pushed themselves into the situation. We wonder in this case whether every possible thing has been done. Mr. Malone has been quoted as saying that he was ready and willing to meet his wife in an effort to adjust matters satisfactorily, while Mrs. Malone's friends say she is willing to meet him looking forward to settling the property rights. Taking for granted that these statements are true, the only thing now lacking is some person or persons who can get them together. Who is that person? Who are those amongst us in whom both parties have confidence? It can be done.

RACE PRIDE IN ACTION

Three hundred visitors from a southern state arrived in Kansas City this week. In choosing transportation to their stopping places, one used the cab of a white company. The others chose the various Negro cabs. It is said of this state from which they come, that in one county, three-fourths of the land is owned by the race.

The connection between having possessions and having race pride is not clear to some people, but these visitors by their almost unanimous preference for Negro service, put anybody to thinking.

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PROVIDENCE, R. I.
Journal
MAY 30 1927

A COLORED "WHO'S WHO"

Biographical sketches of the most eminent Negroes in America are given in a volume just off the press, entitled "Who's Who in Colored America." The achievements recorded in this volume represent the attainment of the Negro race sixty-four years after its emancipation, and something over three hundred years after the introduction of the first Negroes into America.

To represent fully the achievements of Negroes in America would require also a "Who was Who," for some of the most distinguished members of the race have passed away, men like Frederick Douglass and Booker T. Washington. But the record of those who are now carrying on is an impressive one. The field of education is widely represented and contains Robert R. Moton, head of Tuskegee Institute; Moredcai W Johnson, President of Howard Unive sity, Washington, D. C., and Nannie Burroughs, founder of the National Training School for Women at Washington. Negroes in political life include three Assistant United States Attorneys, a Civil Service Commissioner in New York City and one in Chicago. Charles M. Gilpin, actor; Paul Robeson, actor and singer; Julius Bledsoe, singer, and R. Nathaniel Dett and Henry T. Burleigh, composers, appear in the field of the stage and music.

Impressive is the showing in finance, presidents of life insurance companies and bank presidents, one of them a woman. For a race that started not only with nothing, but handicapped with the superstition and traditions of savagery, this volume, issued after two generations of freedom, makes an exhibit hard to match anywhere in human history.

To the ethnologist the volume presents a riddle extremely difficult of solution, because in it he is studying the negro who is socially rated as such, not the pure transplanted African stock. Many of the records in this volume are of persons whose white blood far outweighs their negro blood. Frederick Douglass, to those who saw and heard him, was obviously a white man of high racial quality with a black skin. Something of the same must have been true of Booker T. Washington. The volume is only to a slight extent a record of unmixed African blood. It is rather a showing of what mixed blood, in spite of the handicap of the negro's social status, can achieve in a free country. While America has given opportunities and advantages such as neither Liberia nor any other black republic could possibly offer, it is true, on the other hand, that for a negro to win conspicuous positions like those mentioned represents a triumph over difficulties of a kind that a white man, however humble, does not have to encounter. Therefore, in reckoning comparative ability, the negro should have the advantage of a racial allowance.

Another record in which the negro race has part will never be separately written, namely, the record of some millions of negroes whose African blood has become so attenuated that they have escaped into the white race. The record of these individuals, when distinguished, appears in the regular issue of "Who's Who in America." Whatever credit the negro race deserves for their abilities and attainments thus goes to the white race, just as, in the case of the present volume, it is fair to say that much of the ability there represented belongs to the Caucasian rather than the African strain.

TIMES
TRENTON, N. J.
MAY 8 1927

SENSIBLE TALK TO NEGRO

Perhaps it is not a thing to be surprised at in these days when white men try to cure all kinds of social and industrial evils by passing new statutes, that our colored brethren should sometimes hope to force their way to the front by force of the law.

But not all Negroes are afflicted with the common delusion. We do not know who P. L. Sanders is, but he had a letter in the Trenton Times on Friday which takes issue with the theory above referred to in an eminently sensible and practical way. He advises his race to desist from its clamor for office and for inter-racial intercourse and apply its energies to measures looking to self-reliance and self-support. "It is time for us to quit being carried and get down to walk, to quit begging and to do something for ourselves."

This is straight talk and should prove more convincing than the appeals of professional agitators who seek impossible short cuts to recognition and preferment. The United States is populated by a great variety of races whose representatives, some of them with the handicap of a foreign tongue to contend with, have quietly worked their way to such a position in their community as nature and patient effort enabled them to fill.

"White Trentonians will help us to pull our load," says Mr. Sanders, and he speaks the truth, but don't crowd the white man.

N. Y. EVE. WORLD
FEB 23 1927

Negroes an Asset to Cultural Life Of Nation, Survey of Works Disclose

History of Race for Past 70 Years Shows Them Great in Fine Arts

CHAMPAIGN, Ill., Feb. 23 (U. P.)—Negroes are an asset to the cultural life of the United States, the Interracial Committee of Champaign and Urbana disclosed as the result of investigation into their racial genius.

"In his folk songs the Negro has contributed the only distinctly American music," the report stated. "The spirit of devotion, of aspiration, of simple trust which breathes through the Negro spirituals is the spirit of a race naturally religious. 'Swing Low, Sweet Chariot' and 'Steal Away to Jesus' were born out of the passion of a music loving race.

"Among the Negroes who have given the world productions of high order are Harry Burleigh, Nathaniel Dett and Samuel Coleridge Taylor. The English Government bestowed upon Taylor a pension in appreciation of his work.

"In painting and sculpture the race has found recognition in the works of E. N. Bannister, William E. Scott, Edmonia Lewis and of Meta Vaux Warrick. Probably the most conspicuous success has been won by Henry O. Tanner, several of whose pictures have been bought by the French Government and placed in the Luxembourg Gallery.

"In the field of invention the names of Negroes are very numerous. Recently a Negro of Newark, N. J., invented a new type of oil burner which is said to produce a large amount of heat from a given amount of fuel. Another Negro has invented a device to regulate the light of a locomotive so that the head-light will not leave the track when the engine approaches a curve.

"A Texas Negro has devised a car rail joint designed to prevent the spreading of rails. A Negro from Grand Rapids, Mich., has invented the 'type-o-phone,' designed to record at the other end of the wire an exact duplicate of the message which the sender writes on the machine before him. In the field of invention the Negro has won and is still winning large honors.

"A Negro, Prof. George Carver, has made invaluable contributions to the science of agriculture and there are to-day Negro sculptors, Negro poets and Negro actors who have won wide distinction. This is a remarkable record for a race only seventy years out of slavery and only a century and a half out of jungles of Africa. Small wonder that the late Lord Bryce remarked that no other race in history had made an equal amount of progress in an equal length of time.

Lynchburg Citizens Protest

The colored citizens of Lynchburg have entered a protest against a certain kind of advertising being done by the power laundries in their city. We have not seen any of this advertising, but we gather from The Little Voice, a small but rather bright weekly published in Lynchburg, that the advertisements complained against are so designed that they constitute an insult to the Negro citizenship. One of them, according to our source of information, was entitled, "Where Were Your Clothes Last Week," and the other, "What Is the Matter With This Picture?" Both seemed to be aimed directly at the Negro washwoman, says The Little Voice, while a prominent colored citizen of the city in a letter of protest addressed to one of the laundries states among other things, "there are Negro women in this city who wash for their living that would not dare do the things that you have said they would do in your advertisements."

6-11-27

The laundry, replying to this letter, states that the campaign is not aimed at the Negro as a race "but is designed as an educational campaign which will bring about improved conditions just as it has in so many other lines of business." At our distance and with the meagre facts at hand the Journal and Guide is not in a position to entertain judgment on the merits of the protest, but we are aware of the fact that in the past some business concerns have resorted to methods and designs in their advertising which tend to degrade us as a race and insult the sensibilities of the more refined of our group. It is unreasonable to presume that any ad-writer with brains enough to bear the title, would willfully design copy which he knew beforehand would prove an insult to any part of the trade, acquired or potential. It is the single purpose of the copy-writer to get the business, but when his zeal to be ingenious and creative causes him to fail to observe the proper amenities and to offend the normal sensibilities of certain races or classes, it is the business of those affected by his liberties to tell the advertiser what they think of it in language plain enough for him to understand that their resentment portends something more than an empty gesture. No concern is going to take chances on putting out advertising that might insult or degrade the Jew, Italian, or Irishman as a group. We must be just as insistent that none is put out that tends to stigmatize or ridicule us.

It is most likely in the Lynchburg case that the campaign is aimed at the homewashing business, rather than at Negro women, but the copy-writer must have lacked the skill or psy-

Racial Consciousness - 1927

Race Has Six Millions In White Building And Loans In North Carolina

Preliminary Survey Reveals Some Interesting Facts On Economic Life Of Negro People Of The State

By J. E. ORMES

Durham, N. C.—A preliminary survey made under the direction of Prof. W. G. Pearson, Durham capitalist and educator, in preperation for the Durham Conference, which meets in Durham, December 7-9, reveals the fact that North Carolina Negro shareholders in white Building and Loan Associations have invested savings to the amount of not less than Six Million Dollars, or $6.00 for each Negro man, woman and child in the state of North Carolina. The same survey reveals that there are seven Negro Building and Loan Associations in the State, with 1280 Negro shareholders and three white. Negroes have invested in these seven associations $696,-421.37 or over $500 per member.

Insurance Department Report

Figures compiled from the 1926 annual report of the Insurance Department form the basis for the estimates made in the preliminary survey. It is conservatively estimated that the investments of Negro shareholders in white associations in the state will average, per capita, at least as much as the per capita holdings of Negroes in their own associations, i. e., $500. On this basis, the 12,-451 Negro shareholders reported as members of white associations have invested no less than $6,000,000 in the white associations of the State. This is a condition that has been long suspected by Negro leaders, but actual proof in the form of documentary evidence or figures based thereon have been lacking. If a similar condition exists in other states with a large Negro population, it is likely that Negroes have not less than One Hundred Million Dollars of Savings in White Building and Loan Associations.

The Durham Conference

The "Durahm Conference" which meets December 7-9 plans to thoroughly survey the economic status of the Negro. C. C. Spaulding, president of the North Carolina Mutual Life Insurance Co., is directing the survey of Insurance, and Prof. W. G. Pearson is directing the inquiry into Savings and Credit. It was in the preliminary survey of Savings and Credit that Prof. Pearson and his collaborators brought the above facts to light. Associated with the above noted business men in calling the conference at Durham are Dr. Jas. E. Shepard, president of North Carolina College for Negroes, J. M. Avery, secretary of the North Carolina Mutual, and Dr. W. E. B. DuBois, editor of the Crisis.

Selma Times-Journal
NOV 15 1927

COUNTY

SELMA NEGROES HAVE SPLENDID

FINANCIAL RANK

Business And Professional Men Nationally Known

RACE MOULDS DESTINY DESPITE OBSTACLES

Gloomy Prospect Gives Way To Bright Future

The progress of the colored race in Selma and Dallas county since its first step along the pathway of opportunity, is best attested in the cold record of its schools, churches, and associations.

The record is amazing enough considering the handicaps under which the beginnings were made, and more than marvelous considering the results achieved in view of the time taken and the number of members that contributed.

In the amount of associated and business wealth, as represented in schools, churches, and social organizations, lodges, etc., Selma outranks any city of its size in the country, and business and professional men of the race have national reputations.

In 1865, at the close of the war, a great mass of the people were turned loose upon the country, almost helpless in ignorance, with no homes of their own, no property, and comparatively naught but a few shreds of clothing and a stick or two of furniture as personal wealth or belongings.

Prospect Gloomy

No people in the history of the world ever faced a more gloomy prospect. No trades, no professions, no businesses, no tools—with nothing but bare hands, physical strength and what energy, will, and ambition they possessed, they stood on one side of a sharply drawn line gazing afar off to the promised land, with no road or pathway leading to it known to any of them, except those they might make with the plow and the furrow.

On bare fields they did not even own they must build the mansions of their dreams, giving a part to gain a portion, little by little laying by their shares, saving and hoarding for the day of achievement on which personal independence would proclaim them masters of their own souls.

Concerning this march of a people across the barren ground through a barrage of burdens, Hardy, only fourteen years after they saw the sun first rise upon the green fields of opportunity, said:

"With their labor they have built up in our city institutions of learning and churches highly creditable not only to themselves but to the City of Selma.

Burrell Academy

"Among the foremost is the Burrell Academy. The next is the Normal and Theological College, located on the old Fair grounds, conducted by a board of teachers, and under the control of the Colored Baptist Association of the State. There are also a number of private schools in various sections of the city, among them being the primary school taught by Walter P. King.

"The churches are certainly creditable. The Methodists have a splendid brick church building on Sylvan street capable of seating 900 people, and a Sabbath school of over 800 scholars. They also have a Mission Chapel at Plant and Perham streets, with an attendance of 200.

"Zion Chapel on Greene street is in a prosperous condition. The Colored Methodist Episcopal, founded in 1866 by such worthy colored men as Rev. James Wadsworth, Joseph Blake, Isaac Lundie and Merritt Robinson, now has a membership of 500, with a Sabbath school of 600 children.

"The Colored Baptists have a splendid church on St. Phillip street, organized in 1866 with a membership of over 800, and a well managed Sunday school of above 600. They also have a well organized church in East Selma on Hardee street, under the direction and control of Rev. Harry Blevins, a young colored minister of much promise, with a membership of about 450, and a good Sunday school attendance.

"They also have a prosperous church on Greene street under the control and direction of Rev. John Blevins, with a membership of about 200, and a Sabbath School of 300.

"The Reformed Colored Presbyterians have a well organized church on North street under the direction of the Rev. G. M. Elliott, with a membership of about 150, a well constructed building, and a Sunday school of about 250 children.

Opprobrious Race Designations

Though improved race relations have virtually relegated the terms "nigger," "nigress," and "darkey," once recognized as part of the vocabulary of the white South in referring to the Negro, to obsolescence, we still to a distressingly surprising degree hear these offensive terms employed by white people of apparent education and discrimination, who, it must be presumed, have not yet caught up with the spirit of the New South. The use of these opprobrious terms in the benighted sections where ignorance is a stubborn blight and the people make no pretense at self-respect and refinement of character occasions but slight offense and less surprise for the self-respecting Negro, but when whites who enjoy not only the light of literacy and move in informed circles, but live in the very centers where the strivings for better interracial attitudes are the most advanced, either ignore or fail to sense the insult colored people of finer sensibilities feel is visited upon their race in the use of these terms, the offense is felt with full force.

Just the other day while a group of business and professional colored men occupied seats in one of the local courtrooms awaiting their turn to be used as witnesses in another case, a well-known white attorney while defending an accused Negro repeatedly referred to his client as "nigger" or "darkey," even in the face of a half dozen colored members of the local bar who sat in his hearing. Whether this was a case of blunt disregard of the feelings of the colored spectators, or dense ignorance of the fact that there are Negroes who resent the use of these terms as insulting is not known, but in either case this lawyer lost heavily in the esteem of those colored citizens who heard him. In fact, it is difficult to comprehend how a white man with sufficient mental discipline to qualify him to practice law can so far fail to sense the amenities of latter day interracial attitudes as to employ freely in public the words "nigger," and "darkey." It is excusable for a lawyer to resort to reasonable efforts to elicit the sympathy of the jury for his client, but employment of the terms "nigger" and "darkey" is no part of the equipment required to achieve this end. To the contrary, this practice does not curry favor with the jury, client nor court in Norfolk. In fact it rather offends the dignity and insults the intelligence characteristic of courts in this city. And in marked contrast to the tactics of the defense counsel there was the quiet dignity of the Commonwealth's Attorney who never once referred to this Negro defendant in any other terms than "the accused," or "your client." The dignity of his manner was striking, which fact partly compensated the colored spectators for the injury to their sensibilities done by the defendant's lawyer.

The fact is beyond questioning that regardless of how zealous an attorney might be to win his point, he would hardly make unrestrained use of the terms "sheeny," "dago," "wop," Irishman, Jew or Greek in a case involving any person whose racial identity sometimes comes under these designations or opprobriums. To do so in case of the Negro is plainly taking advantage of the social, racial, political and economic position of these people, an inexcusable offense on the part of one more favorable circumstanced racially and whose own refinement of character should prompt him to respect always the feelings of others.

Finally, it causes wonder why colored people finding it necessary to employ a lawyer will persist in employing those of the stamp who will openly insult their race in this manner If it is deemed expedient to engage a white attorney, there are plenty of them who will defend their Negro clients with an appreciative sense of dignity and respect. There are able Negro lawyers here, and the local courts can in no sense be charged with prejudice against lawyers of the colored race. We do not have to suffer the humiliation heard in the words "nigger" and 'darkey" even when uttered in our defense in the courts, and it is time that we understood this fact.

"Nineteen Twenty-Seven"

JANUARY

Harmon Medal Winners Named.
Judge Henry Nails Story of Removal of Elks Convention from New York
Elk Leaders Brand Brutal Initiations Resulting in Death.
Dry Chief Uses Third Degree to Obtain Confession from Witness.
Malone Divorce Case Shocks Entire Country.
Colored Lawyer Defends Canadian Atheist.
Major Jackson Relieved of Duty with the 369th Infantry.
Liberia Bans Colored Missionaries.
Elks Start Propaganda to Reduce Mortality.
Sam Langford Given Big Benefit.

FEBRUARY

Receiver Appointed for Poro College.
Lincoln Hospital Nurses Strike.
Victory Life Insurance Company Chartered in New York.
Lincoln Hospital Nurses Suspended.
Gross Appeals Conviction of Atheist.
Jersey Schools Draw Color Line.

MARCH

Senator King Barred in Hayti.
U. S. Supreme Court Reverses New Orleans Segregation Decision.
U. S. Supreme Court Hears Shriners Pleas Against Texas Whites.
E. Burton Ceruti Dies in Los Angeles.
Race Riots in Coffeyville, Kansas After Alleged Attacks on White Girls
Bishop Barrow Freed.

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Rhinelander Loses Case in Court of Appeals.
U. S. Training Camps Bar Colored Students.
Senator King Raps Marine Rule in Hayti.
H. Adolph Howell Dies.
James Reese Europe's Slayer, Herbert Wright, Freed in Massachusetts.
Petitions Forwarded President for Garvey's Release.
Bellevue Hospital Bars Colored X-Ray Expert.

MAY

Hampton Celebrates 59th Anniversary.
Colored Laundry Workers Strike.
Rosenwald Gives 25,000 to 135th St. Y. M. C. A.
Krigwa Players Win in Annual Tournament.
War Department Upholds "Jim Crow."
James McClendon, Former Assistant Attorney, Dies.
Terry Martin, Prize Fighter, Dies in Nova Scotia.
Little Rock Orders Colored Folk to Leave City.
G. O. P. Women Meet in Washington, D. C.
Mrs. Malone Gets Decree of Divorce.

JUNE

Klan Forces Race Marriages in Alabama.
Reports Colored People Held in Peonage in Mississippi Flood Area.
Georgia Peonage Massacres Exposed by Escaped Man.
Tug Captain acquitted in East River Drowning Case, 59 Lost.
Jamison Ousted as Giants Baseball Trainer.
Elks Convention Proposed for Cleveland.
Mrs. Malone Donates $5,000 to Howard University.
Josephine Baker Reported Married to Italian Nobleman.

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White Moose Institute Suit Against Colored Order in Philadelphia.
DeHart Hubbard Wins in Championship Meet.
Cotton Club Draws Line Against "Black and Tan" Couples.
Elk Convention Formally Awarded New York.
Francis Named Minister to Liberia.
Garveyites Organize "Pioneers of America."
Murder Ship Puts Into Port, Earl Battice Held for Murder of Wife.

AUGUST

J. E. K. Aggrey, Noted Educator Dies Suddenly.
James E. Carter, Jr., Son of Grand Treasurer of Elks, Dies Suddenly.
Pan African Congress Meets in New York.
Wanamaker Music Prize Winners Announced.
J. Finley Wilson Re-elected Grand Exalted Ruler of Elks.

SEPTEMBER

Edgar Brown Sues Poro College for Slander.
Josephine Baker Entertains Mayor Walker in Paris.
Liberty Hall Auctioned to Satisfy Debt.
Mayor Walker Alleged to Draw Color Line in Rome.
Tornado Strikes St. Louis.
Blind Boone, Famous Pianist, Dies in Missouri.
Jesse E. Thornton Dies, Founder of Scottish Rites Masons.

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Clarissa Scott Delaney, Daughter of Emmett Scott, Dies in Washington, I
Hubert Delaney Appointed Assistant U. S. Attorney.
Catholics Draw Color Line in Washington Churches.
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DECEMBER

Wife Fights for "Tiger" Flowers Estate.
Garvey Released From Atlanta Pentitentiary, Deported to Jamaica.
Gary's Ku Klux Klan School Proposition Defeated.
Dr. William H. Sheppard Dies.
Colored Women's National Council Meets in New York.
Ford Company Bars Colored Salesmen in New York.
Dr. Hubert H. Harrison Noted Educator, Dies in N. Y. Hospital.

POPULARITY

We, of African descent, in America have not been able to bring widespread popularity to our most essential causes. Our fight against lynching has not been endorsed by the great majority of our fellow countrymen. In the United States Senate an anti-lynching bill was filibustered to death because the majority of the senate were afraid that their constituents would condemn them if they supported the bill. No president of the nation has made any affirmative efforts to destroy this crime. The fight against lynching has not been popular. Our efforts to stamp out segregation and discrimination throughout the nation have not been generally popular and the American people have not rallied to our support in our contentions. In our efforts to secure political recognition in keeping with our voting strength we have been check-mated by our lighter-hued brothers because our cause was not endorsed by voting majorities and the controlling minorities. We have utterly failed to popularize our cause in becoming fully recognized and fully protected citizens. While we have failed in these fundamental instances we have succeeded in winning favor and almost unanimous popularity in our "blues" songs and spirituals. Why?

Our blue melodies have been made popular because they are different, humorous and silly. They excite the primitive emotion in man and arouse his bestiality. They stir up the emotions and fit in handily with bootleg liquor. They break the serious strain of life and inspire the "on with the dance" philosophy. They are popular because the American people relish non-sense. "Yes, We Have No Bananas," and "Do-Do'Do'Dode O" is by far more appealing than a plaintive cry for human liberty. Our blues and jazz have won decided popularity.

Our well known spirituals and slavery-time songs have won popularity because they are widely broadcasted over the radio whenever we have been permitted to sing before the microphone. Thousands, ten thousands, and millions of white people had never heard them before and their weird and captivating melodies heard won favor everywhere. The prayerful moanful themes of the spirituals and slavery songs, sometimes called the sorrow songs of our fathers, have exemplified so much passive submission, such deep religious fervor and fanatacism that American people have found them quite acceptable and besides the melodies are strange and stirring. By clever propaganda the songs of our fathers, rattling chains and stained with human blood have been made quite captivating. American people are quite inclined to "Massas In De Cold, Cold Ground," "All God's Chillun Got Wings," and the like.

Whatever has exemplified and typified racial difference has been made extremely popular, while, whatever tended to claim equality and dignity has been frowned on. As usual we have been agents against our own salvation. Almost the entire race of black Americans endorse the "Blues" and swear by the slavery-time melodies and the spirituals. The majority of them are not agreed on their proper attitude to be taken toward segregation, discrimination and other measures practiced economically and politically in this country In consequence the non-essentials are popular while the essentials embodying human life and human liberty are held in discard.

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Racial Consciousness—1927

THE SALEM RACE DAY RESOLUTION

From the "Cradle of American Liberty" and Monument at Bunker Hill in this commemoration of that Battle, first regular battle for American Independence and the founding of this Republic, held to honor the Colored soldiers who fought with their fellow patriots to call the attention of the people of the United States to the great American anomaly. This anomaly, great in inconsistency, in injustice, in discredit, is the singling out for race proscription, even in awful forms of the lynch variety, of Americans which at the Boston Massacre gave first martyr to American Independence and at Bunker Hill, its first battle began a soldier service and untarnished in every war until now, the week of a double Mississippi burning at the stake of Colored Americans.

The long persistence of this persecution over more than a century, with ever recurring recrudescence of barbarous brutality constitutes a disgrace on these United States in the eyes of the rest of the world. The present barbaric cruelty in a catastrophic flood puts some sections here lower than any civilized people. A treatment at once as harsh and so undeserved constitutes the world's grossest national sin.

In the name of Peter Salem and the other Colored Pioneer soldiers of the American Revolution we here declare that every magistrate and citizen who is unduly silent and inactive against this anomaly are responsible are particip-criminis in its continuance from the President on down.

In their name we rightfully demand that race proscription cease. We expressly call upon Pres. Calvin Coolidge to abolish federal segregation by executive order, to recommend and work for stronger laws against peonage and a federal law against lynching in a country devoid of the fear of God as concerns Colored Americans.

For Salem Race Day

Boston, Mass.—Greetings to the Afro-Americans from National Equal Rights League of Afro-Americans, and appeal for the Post-Sesqui Crusade for Rights. Greetings from the city of Bunker Hill. Hail the name of "Salem," Peter Salem and Salem Poor, heroes of that battle, June 17, 1775.

For Bunker Hill was first regular pitched battle of the War for Independence and founding the U. S. A. The fighting of the Patriots was so successful that it gave confidence to declare for Independence, for Americans showed that British regulars were not invincible. Besides a company and other individual colored men, Salem Poor was honored in the Colonial Legislature for valor, and Peter Salem given credit for shooting down the British commander as he shouted for victory. The American fifer, Lew, was colored.

We should avail ourselves of every legitimate opportunity to promulgate historically recorded service indicating patriotic devotion and equal ability and manhood, and throw into the teeth of the arrogant majority that they have needed us often in peril, have had us as soldiers against white men, found us willing and equal, and hence they should discard their disdain and denial of public equality.

Celebrate then, on June 17, everywhere, "Salem Day," by means of Equal Rights Citizens committees or Leagues or Equal Rights sub-committees of existing race bodies or churches. Adopt and send resolutions to President Coolidge with signatures and addresses of the arranging committees for abolition of federal segregation and for federal anti-lynching bill, forwarding a signed copy to league headquarters that they may be carried to the White House in bulk as a united race protest and appeal. The league sends historical Peter Salem Leaflets postpaid for 6 cents in stamps.

Heads of all national bodies and orders are asked to send this recommendation to every unit. The league asks that a copy of every resolution with signatures be sent to it here, so all these may be presented at the White House in bulk for July 4th Post-Sesqui Independence Day, for united race plea against two lynching per week, the latest rate.

GEORGE FRAZIER MILLER,
President.

WM. MONROE TROTTER,
Cor. Sec.

Opportunities In Skilled Trades

The advice "teach the mass of Negroes the dignity and distinction of productive labor" recently given in a public statement by Thomas H. Posey, professor of economics at West Virginia Collegiate Institute, is well timed. Particularly at Commencement season when an army of young people are graduating from the schools and colleges should emphasis be placed upon the diversity of avenues in which one may attain success, and especially should the fact be emphasized that the skilled trades afford one of the avenues in which the Negro is the least developed educationally, and in which abound most attractive opportunities not only for meeting the essential problem of earning a living but for actual creative work that may effect the whole scheme of civilization.

From the days of the Emancipation the pendulum in Negro education has swung toward the professions. To say that this has been a hindrance to our group would be mere postulation. It is doubtful if it is possible for any race to make progress until it has at first developed sufficient mental training and refinement to appreciate and to measure social values. Stimulation of a desire for the higher values of life must precede the inclination to climb, and probably had we not started out as we did with emphasis upon academic learning we would not have been lifted to our present plane of understanding and appreciation of the world about us which now whets our appetite to partake more fully of life and the pursuits of happiness. It is just this appreciation of the things essential to the enjoyment of life more abundantly out of which we are creating our demand for more emphasis upon education in the skilled trades. The pendulum need not swing backwards, for the fact is that lessening the emphasis upon professional training and emphasizing the spreading of our training over every field in which men seek to contribute to their own well-being and to the well-being of their fellowmen is not swinging the educationual pendulum backwards but actually swinging it forward and increasing its arc.

Thousands of the young men who have this week completed their secondary education are unfitted for the professions, yet any number of them will under the pressure of a false idea of standards of success seek to make their way in these vocations which can afford to be without them and which they could do better to let alone. As Prof. Thomas has said, there is a stigma attached to manual labor for some. They have not been impressed with the fact that many of the greatest discoveries and inventions which the world now enjoys were created out of the manual arts. Combine a good educational background with a skilled trade and a pair of overalls and you have not only a man virtually assured of economic independence but also a potential creator of ideas the world demands.

It is true as Prof. Thomas pointed out, our group exists too much in the extremes. We have a class of professionals and a class of menials. We have no economically hardy middle class. The reason for this is because we have not made our way in any consequential manner into the avenues which provide the mean remuneration, where the common people, the salt of the earth, are found. Until we strike this mean we will move upon an unsound economic footing. No wealth can be acquired by our group until we have a middle class of good earners as well as good consumers, and the most of that class is generally found in the skilled trades.

Tuskegee Observes Negro History Week Feb. 6-14

By John C. Wright

Tuskegee's celebration of National Negro History Week was in accordance with the usual custom, filled with information and interesting and inspiring entertainment.

It began on Sunday morning with a gripping sermon by Dr. Whittaker, the Institute Chaplain, based upon the story of Simon the Cyrenian. From this story he developed the theme of "The Negro in History." At the evening chapel service, Mr. R. R. Taylor, the Vice-Principal, gave a very illuminating address upon some Negroes he had known. This address was a refreshing departure from the usual presentation of this theme, in that the speaker told of the success and influence of some Negroes now living who through sheer ability have gained both wealth and distinction in the face of the keenest and bitterest competition.

All classes in the institution emphasized during the week the contribution made by Negroes to the subjects they were pursuing. At the chapel exercises on Tuesday and Thursday evenings addresses were delivered by students of the Third Year high school and Junior College classes on the part played by black men in the advancement of civilization and progress in different fields.

"The Negro in Politics," by George C. Bell of the Third Year high school class; "The Negro in Exploration," by Henry Doss of the First Year Junior College Class; "The Negro in Education," by Camille Perry of the Third Year high school class; and "Negro Writers," by Hester Kenney of the Second Year Junior college class, were the subjects and speakers in this highly instructive part of the week's observance.

The climax was reached when on Monday night, February 14, the Seniors presented the pageant "From the Low Ground of Sorrow," which had been prepared by them especially for this observance of their annual Negro night. This pageant was a gripping story of the Negro's suffering in slavery and of his final emancipation and deliverance as told in his spirituals or sorrow songs. The entire class of over one hundred fifty members took part in the presentation which for beauty and setting and power of appeal is said to have been one of the most successful entertainments in recent years.

Tuskegee Institute has for nearly thirteen years been calling attention annually to the extent and importance of the Negro's part in national and world history in African and Negro rhetoricals presented by the two upper classes of the high school. It was comparatively easy, therefore, for her, in response to the call of the Association for the Study of Negro Life and History to extend the program through the week.

Special mention should be made of the excellent exhibit of the works of Negro authors set up in the class

room of the Third Year high school class in English under the direction of Mrs. K. B. Walcott.

All of the music rendered during the week was by Negro composers, and the variety and extent of their contribution to this art was demonstrated in a most convincing way. Some of the composers and works presented and rendered were by Coleridge Taylor: The Anthem, "Oh Ye That Love the Lord," for organ, "Scenes From an Imaginary Ballet"; Burleigh, vocal solo, "I stood on the River of Jordan," Anthem, "Go Down Moses," Chorus, "Deep River." Rosamond Johnson, solo, "The Blind Man Stood on the Road and Cried;" chorus, "Little Pickanniny Gone to Rest," anthem, "Lift Every Voice and Sing." R. Nathaniel Dett, chorus, "Listen to the Lambs"; chorus, "I'll Never Turn Back no More"; girls' chorus. "I'm So Glad Trouble Don't Last Always"; organ. "Mamy," "Honey" and "His Song" Dawson. Chorus arrangement of "King Jesus is a Listenin'," girls' chorus, "Go to Sleep," John Work, "Lullaby."

WOMAN SHAW ORATOR

DR. ALICE McKANE VINDICATES THE IMMORATION BY ABLE, RACE-LOYAL ADDRESS AT THE SHAW MEMORAL ON MEMORIAL DAY—ORATOR COMMENDED AND CONGRATULATED — COMM. E. DITMUS CONGRATULATED

The Great Shaw Memorial on Boston Common, opposite the Massachusetts State House, was, as usual, the mecca for faithful Colored friends of Colored veterans and of Colored soldier heroic dead.

The Peter Salem Garrison, Army & Navy Union, which arrived first, the R. W. G. Shaw Association Ladies' Aid, the Robt. A. Bell Post, 134, G. A. R., which concluded, the Wm. E. Carter Post, American Legion, the Riley Post, Spanish War Veterans, and the Patrick E. Troy Post, Veterans of Foreign Wars, which three joined hands and jointly decorated graves and had fine exercises prior to the G. A. R., each had floral tributes. The pillow of the Robert Bell Post was large and beautiful.

DR. ALICE McKANE ORATOR

Commander Edmund Ditmus conduted the G. A. R. service. Rev. E. Geo. Biddle, of the 54th Mass., who are represented in the replica of the monument, was chaplain. Adj. Isaac Mullen read Lincoln's Gettysburg address. The feature was a woman orator and Dr. Alice W. McKane gave no disappointment.

Dr. McKane told of the very great service done this country and of the poor return by the country which practises race discrimination. She recited the war service in all the wars and said it deserved better treatment for our race.

She said the country was our country and the flag was ours and we had a right to love it because so many Colored soldiers had fought for the country and so many had died for the flag.

There was a very large audience present by the time the Post, supported by the W. R. Corps, No. 67, Mrs. Rosa Brown, president, and led by the Wm. H. Carney Post, Sons of Veterans, Dr. Charles H. Pierce, commander, had arrived from ceremonies at Rainsford Island, where C. G. Morgan, Esq., delivered an able address. Most were whites, many young and a whole class of little white children with their teacher.

It was to such an audience that Dr. McKane told of our race's manly service. She said the race intended to unite and combine to fight for rights. We must be united in spirit and action, but would not foster segregation. She scored those Colored people who favored segregation " for a lousy dollar." Her address was much applauded. When all repaired to the G. A. R. Hall she was given a vote of thanks and three cheers.

The repast was fine, served by Mrs. Bessie Simmons and other ladies. Editor Trotter and others spoke.

MOST SEGREGATION NOW UNDER COOLIDGE

SAYS NEVAL H. THOMAS IN SALEM RACE DAY ORATION IN FANEUIL HALL, BOSTON—N. A. A. C. P. LEADER AS ORATOR GUEST OF NATIONAL EQUAL RIGHTS LEAGUE DECLARES SEGREGATION GREATEST ISSUE BEFORE AMERICAN PEOPLE — SAYS LYNCHING IS MAKING AMERICANS MURDEROUS IN SPEECH AT BUNKER HILL MONUMENT

The National Equal Rights League and its national headquarters signalized "Salem Race Day" not only by a two-days commemoration, on the 16th in Faneuil Hall, "Cradle of Liberty" and outdoors at Bunker Hill Monument on the 17th, but by having a national officer of the N.A.A.C.P., Prof. Neval H. Thomas of Washington, local president and membres of the Association's Board of Directors, as orator guest for both observances, a notable example of amity and union of civil rights organizations.

PROF. NEVAL H. THOMAS

Of Washington, D. C., who perfectly filled the bill in truth and eloquence as Salem Day orator in Faneuil Hall

At Faneuil Hall, in the course of a great oration, one of the greatest excoriations of Jim-Crowism ever heard here, Prof. Thomas, leading authority as to federal segregation, declared emphatically:

"Segregation is the greatest issue before the American people, this country's most widespread evil. It is war against democracy and human progress, hence against the Constitution of our country. It was invented to kill the soul and destroy the self respect of a great people, and to promote the conceit, and intolerance, and the political, civil and economic advantage of the dominant group.

"I am thankful for the splendid traditions of equality that fill the pages of Massachusetts history, but I deplore the fact that with this same great commonwealth in the saddle at tion than at any time since the Civil Washington there is more segrega- War. In every deparment of the Federal and municipal government there is pronounced discrimination in position, salaries, quotas of appointments, toilets, rest rooms and restaurants.

"Nearby, I saw the statues of Sumner, Phillips, and Garrison, and with them those of Crispus Attucks, and the black regiments of Civil War fame. We have just marched from the spot where black and white blood flowed in one crimson stream in the Boston Massacre, and we are here celebrating the 153d anniversary of the daring and tide-turning heroism of Peter Salem and Salem Poor at Bunker Hill, and in the name of all of these services and sacrifices let us appeal again and again to President Coolidge for the abolition of every vestige of segregation from the Federal service and the Nation's capital, most of which can be done by mere Executive order.

"This great commonwealth must not lose her heritage. We must resist the march of segregated schools, the un-Christian Y's, hospitals, and every other civil distinction that is so generously offered to us."

At Bunker Hill Monumnet on Friday, after being the city's guest in viewing the military parade through the League, which had secured the presence therein of the Peter Salem Garrison, Army and Navy Union, in one of the several independent or subsidiary civilian observances, Prof. Thomas declared that the license given lynchings is giving bloodthirsty, homicidal traits to American character which seriously menace the government and demanded that Pres. Coolidge get sincerely behind a federal anti-lynching law.

At both meetings, a Peter Salem resolution, offered by W. Monroe Trotter, was adopted calling upon President Coolidge to abolish federal segregation by executive order, and to urge and back stronger laws against peonage and a federal anti-lynching law. A. G. Wolff, Esq. of the local Equal Rights League presided at Faneuil Hall, and Rev. C. C. Somerville, vice-president-at-large at the Monument.

Mrs. M. Cravath Simpson scored lynchings at Faneuil Hall where Rev. Chellis V. Smith, white, and Rev. Leroy Ferguson also spoke and Rev. B. D. Swain, 1st National vice-president of the League offered prayer. The other speakers at the Monument were Rev. Geo. L. Paine, secretary of the Federation of Churches, Dr. Alice W. McKane and Mrs. Minnie T. Wright.

Mr. Thomas was guest at Boston's big New Parker House hotel and was entertained by officers and members of the league till Sunday night when he departed for home.

Dr. Locke Tells of The New Negro

(By The Associated Negro Press).

Chicago, March 31.—"A remarkable change has been taking place in this Negro whom we used to know; a change which, if encouraged means the development of an entire new racial psychology," said Dr. Alain LeRoy Locke, last Monday night, in his brilliant and scholarly address before the Liberal Club, where he was the guest of honor at a dinner which comfortably filled the dining room of the Woman's City Club at 360 North Michigan Boulevard. 'The public mind has not perceived this growing up' of the Negro. It is still thinking of him in terms of the Civil War. But as soon as the public becomes acquainted with what is happening in this metamorphis, it will discover that the change bids fair to make of the Negro not the howling brat of a social or racial problem, which we have been accustomed to, viewing aloofly on our doorstep, but a social endeavor which challenges the forces that are trying to better America and which they can accept as a scientific social task rather than a disagreeable burden."

"Negro pspchology has stepped from under the hypnosis of public opinion which kept it thinking in terms of inferiority and it is the younger group, 'the New Negro,' as they have been styled, who have found the way out. We are finding ourselves forced to think of him not as a mendicant but one who in the light of the accomplishments of these young folk in literature and art is making a definite contribution to Amerian Culture. It is the Negro Renaissance."

Racial Consciousness - 1927

SCHOOL BOARD AND "NIGGER" FOLK SONGS!

The Informer has been besieged with complaints and protests from colored citizens of Houston, who resent the attempted humor in a news story appearing in a local daily sheet, last Tuesday, concerning the colored chorus at the Jack Yates Colored High, directed and trained by Prof. J. Will Jones, a nationally recognized musician and musical authority.

This anti-Negro publication, which always goes out of its way to poke fun at, ridicule and caricature the colored race (thereby playing to the riffraff and hoi polloi of the white race), stated that Jones had "orders" to only teach the "young Negroes to sing the old favorites in the old-fashioned way," and added that Superintendent E. E. Oberholtzer declared that this course is proving popular.

Concerning a visit of the school board and its head to Yates High last Monday and the singing of the students, this daily sheet hurled the following insult at the colored citizens and its large number of colored readers: " 'These white folks have come down to hear you niggers sing; git on that platform and sing,' and they did as their leader (meaning either Prof. Jones or Principal Ryan) ordered."

If no reporter of this white afternoon daily was present at Yates High on this occasion to "cover" this singing, then some member of the school board or the superintendent of the public schools undoubtedly gave this newspaper this ridiculous and scandalous "news story," which cast such a unsavory and distasteful reflection and aspersion upon the intelligent colored citizens of Houston; and these citizens are incensed that such a base statement and false representation of the best in their race should be published in any newspaper reflecting in a derogatory and unfair manner upon our racial group in general, and Prof. Jones, Principal James D. Ryan, Yates faculty and students in particular.

Both Jones and Ryan are educated, cultured, high-class Christian citizens and gentlemen, Prof. Jones being a recognized musical leader of no mediocre ability (having served as dean of the music department at Wiley College, Marshall, some years ago), and, when any newspaper or individual, black or white, puts such words and sentiments in his mouth, that paper or person is not only making an amateurish attempt to be funny, but it or he is making an "ass" of itself or himself, and proving itself or himself to be a chartered member of the Ananias Club.

As for Principal Ryan, no one would dare accuse him of employing such ante-bellum language and cutting such capers just to amuse "de white fokes" and show up his own student body and race!

The Negro takes unwonted pride in the singing and preservation of his folk songs and Dixie melodies, but he does not like the idea of singing them, even to white school boards and superintendents of public schools, just to be made the butt of some cub reporter or school official who endeavors to substitute wit for brains.

If the Houston school board or superintendent of public schools does not openly disavow and repudiate any connection with, or responsibility for this pseudo-humorous "news item," then the only honorable course for Prof. Jones to pursue is to resign his post at once; and in such action he (Prof. Jones) will be backed by every free-thinking, unfettered, untrammelled, forward-looking and manly colored citizen in Houston, Texas, the South and the nation. That's that!

Furthermore, do boards of education and public school superintendents merely visit colored schools to hear "nigger songs" sung and acted by the colored children?

If the Houston board of education has not seen the wisdom or necessity of placing certain limitations and restrictions upon the type and class of music to be taught the white children in the public schools of this city, by what method of reasoning does the board arrogate unto itself the authority to prescribe and outline a certain brand of "jim-crow" music for colored children?

We have no particular objection to singing Negro folk songs, jubilees, spirituals and plantation melodies (for our people are the only singers in the world who can really sing these songs), but we hold to the belief that our voices are free and our "personal property," and that no man or set of men have any right to dictate what we shall sing at all times—not even a school board or titular head of the public school system.

The Informer, speaking for the colored citizens of Houston and the patrons of the colored public schools, objects strenuously and vociferously to any iron-clad edict, even from the school board, that forces colored public school children to sing only one class of music; and if the board persists in this position, then it were better to discontinue this special department recently inaugurated in the local public schools.

With "jim-crow" public school buildings, "jim-crow" street cars and busses, "jim-crow" railroad accommodations, "jim-crow" living conditions, "jim-crow" cemeteries and a lengthly list of "jim-crow" practices and institutions, we should balk and call a halt when it comes to "jim-crow" music in the public schools of Houston. Selah!

A DIFFICULT PROMISE

(Oklahoma Black Dispatch)

"Will you promise me that if I discontinue carrying these three policies in white insurance companies and transfer them to your company, you will give me the same careful, accurate service in collecting premiums, prompt payment of sick claims and the general handling of this matter like the white companies do, with whom I now do business?"

This was the query and demand of a Negro woman of an insurance man of the race who was trying to convince her that she should replace her three policies carried in white insurance companies in Negro companies.

"No, I will not make you such a promise," said the Negro insurance director. "I would be foolish to make you such a promise. I want your business but I will not be ready to make you that promise until you are able to make me a promise. I want you to promise me that your daughter and your son who are just about to finish school, can come into my office, bringing with them just as much efficiency, preparation and skill to do the tasks that white boys and girls are taking into the offices of white insurance companies. If you can make me that promise, then I will grant you mine."

In the conversation just referred to, lies the problem of the Negro in the busines world. The average Negro, when he goes into a Negro business establishment, demands that he get the same sort of treatment and systematic handling as he would get in a white establishment. We are not going to make the argument that the Negro is not entitled to the same sort of treatment, courtesy and care as men of other races, but we do insist that the Negro, when he goes into a place of business operated by Negroes, should recognize certain conditions that govern that business.

Here is the difference between the operating problems of Negro business and white business: A white man may open a financial or commercial institution of any magnitude he desires with hardly any more operating problem in front of him than to sit down to the telephone and call a business college. They will send him stenographers, clerks, traveling salesmen, and specialized assistants in every line of business administration. In two weeks' time after such a white man opens his establishment he can be (to use the language of the streets) "hitting on six", with no thought before him but to make the great adventure

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In this dilemma the Negro business man has never, as a whole, resorted to the selfish attitude in the demand made by the colored woman who insisted that she would not have life insurance from a Negro company unless the whole transaction in the Negro company could be counterparted with the exactnes of business methods in use by white companies. What is sauce for the goose should be sauce for the gander. That is to say, if the Negro business man assumed the same attitude as a portion of the Negro buying public, he would go to the white race employing their girls and boys in his business so that he could give the Negro buying public the efficiency and service that they demand.

A few Negro business men have done this. The Chicago Defender plant, perhaps the biggest venture in the publishing world that black men have, is manned almost completely by white workmen. It is reported that the owner, Mr. Abbott, states that it is impossible to find Negroes skilled in the doing of what he must have done in the mechancial end of that vast establishment. In other isolated instances we know of similar decisions made by Negroes in business.

With patience likened unto Job the more than seventy thousand Negroes who have embarked on the commercial seas in the United States, have operated these business establishments with full knowledge that the places where they spend their lives trying to make a living, are in reality nothing more than kindergartens for Negro boys and girls. The records show that Negro business men do an annual business of one billion five hundred million dollars. He does that business, with but few exceptions, with incompetent, unskilled and wholly unqualified assistants.

And the very individuals who would send up a cry to high heaven were the Negro business men to adopt a plan of employing young men of any race just because of their efficiency, would be the type of Negro who says he must get as much in efficiency and modern methods as the white man offers in his business establishment. The Black Dispatch has been operating eleven years. The entire force that works in the establishment, from the front office to the rear, have been trained at the expense of the Black Dispatch in all of the knowledge that they have of newspaper work. It takes infinite patience and sacrifice—yes, courage—to see every day your machines broken, your business lag in every department, while you wait until the day you have polish these diamonds in the rough.

Nothing that has been said here indicates that Negroes should be content to run shoddy and unsystematized business establishments. Nothing should be inferred calculated to suggest that the Negro buying public should be content with what they find in many Negro business establishments. Bht what we do suggest is that Negroes, both the buying and the selling group, recognize the environing circumstances that surround our business problems—the logical outlet, the only outlet for the energies of the Negro youth; but he comes to the door of the Negro business establishment unprepared, without experience, and totally unable to do our work. WHAT SHOULD BE YOUR ATTITUDE TOWARDS NEGRO BUSINESS WHILE THEY TRAIN THE NEGRO BOY AND GIRL? The answer is obvious.

FAILURE TO GIVE RACE PROPER CREDIT.

A recent news item from California, which appeared in several of the daily white newspapers, told of the scholastic achievements of a student in one of the leading institutions of learning in that state, but failed to mention the fact that this brilliant student and campus favorite was a member of the colored race.

We have observed that several of the daily white newspapers usually drop the racial designation when some black boy or man wins some signal honor at some white school, or in athletic competition with white athletes; but if some crime is committed by a black man, or is charged at the door of some black man, or if some member of the colored race forms the setting for a ludricous "story" in these newspapers, they never overlook an opportunity to mention the racial connection.

This seems to be a well-defined, studied plan on the part of white newspaper publishers and editors, and the policy is doing the colored race a grave injustice; for little is ever printed in these same daily newspapers that recites something commendable or noteworthy accomplished by some member of the colored race, but the front pages of these white daily papers are never too crowded with important news to render it impossible for some "story" to be played up about some crime or shortcoming charged at the door of the Negro race.

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Prior to the program the daily newspapers, with one possible exception, carried abbreviated news items concerning this benefit concert, but after the program was rendered and over $500 raised and donated to the American Red Cross for relief work in the flood-stricken area, only one daily white newspaper carried an item in its columns concerning the success of the program, despite the fact that columns of reportorial and editorial matters appeared in these same papers touching upon the benefits staged by white groups.

The colored choral club did not promote this benefit concert for any ballyhoo purposes, but since it demonstrated the fact that here was one Negro group who was willing to give something for and to others, and was such an unusual departure for Negro bodies of any sort, it certainly deserved as much publicity as similar movements sponsored by other local organizations.

If some member of this same club had committed some offense, or had conducted himself or herself in some unbecoming manner, these same papers would have gotten the "low down" on the "stunt," and would have given it proper or improper publicity.

If the white editors, publishers and reporters would be as quick to print and circulate news items that reflect credit upon the Negro race as they are to print and circulate news that reflect discredit upon our racial group, then they would at least be consistent; for, unless white readers of the white daily papers come in contact with the better and best type of Negroes and observe that there are thousands in our race who have never bowed before Baal nor worshipped him, they will readily conclude that the Negro race is criminal and bestial and wholly unfit for the respect, confidence and goodwill of decent people of any race.

The daily white newspapers of the country, and the South in particular, can make a mighty contribution to inter-racial amity, incumbent upon the white daily newspapers to give more prominence to some of the outstanding accomplishments of the Negro race, and to not burden and handicap our racial contingent by leading the reading public to believe that we are all beasts and criminals.

Four Negro fraternal orders have approximately $1,000,000 invested in Houston property, two of these orders owning modern home and office buildings (one nearing completion now as West Dallas and Bagby); and yet the daily papers have said practically nothing about these holdings, and particularly the imposing Pilgrim temple in the quasi-residential section of the Fourth Ward—one of the most modern, beautiful and attractive structures in the city.

Since white people will not read Negro newspapers and publications and learn first-hand some commendable things about our race, and since most of our white neighbors are too busy to come in contact with us and see for themselves what our race is doing and has done since its emancipation a little over 60 years ago, it is incumbent upon the white daily newspapers to give more prominence to some of the note-worthy deeds of the race, and to not burden and handicap our racial contingent by leading the reading public to believe that we are all beasts and criminals.

If these white editors, publishers and reporters want to do a far-reaching, here is their opportunity, and The Informer sincerely hopes and earnestly trusts that, seeing their holden duty in this respect, they will go to it.

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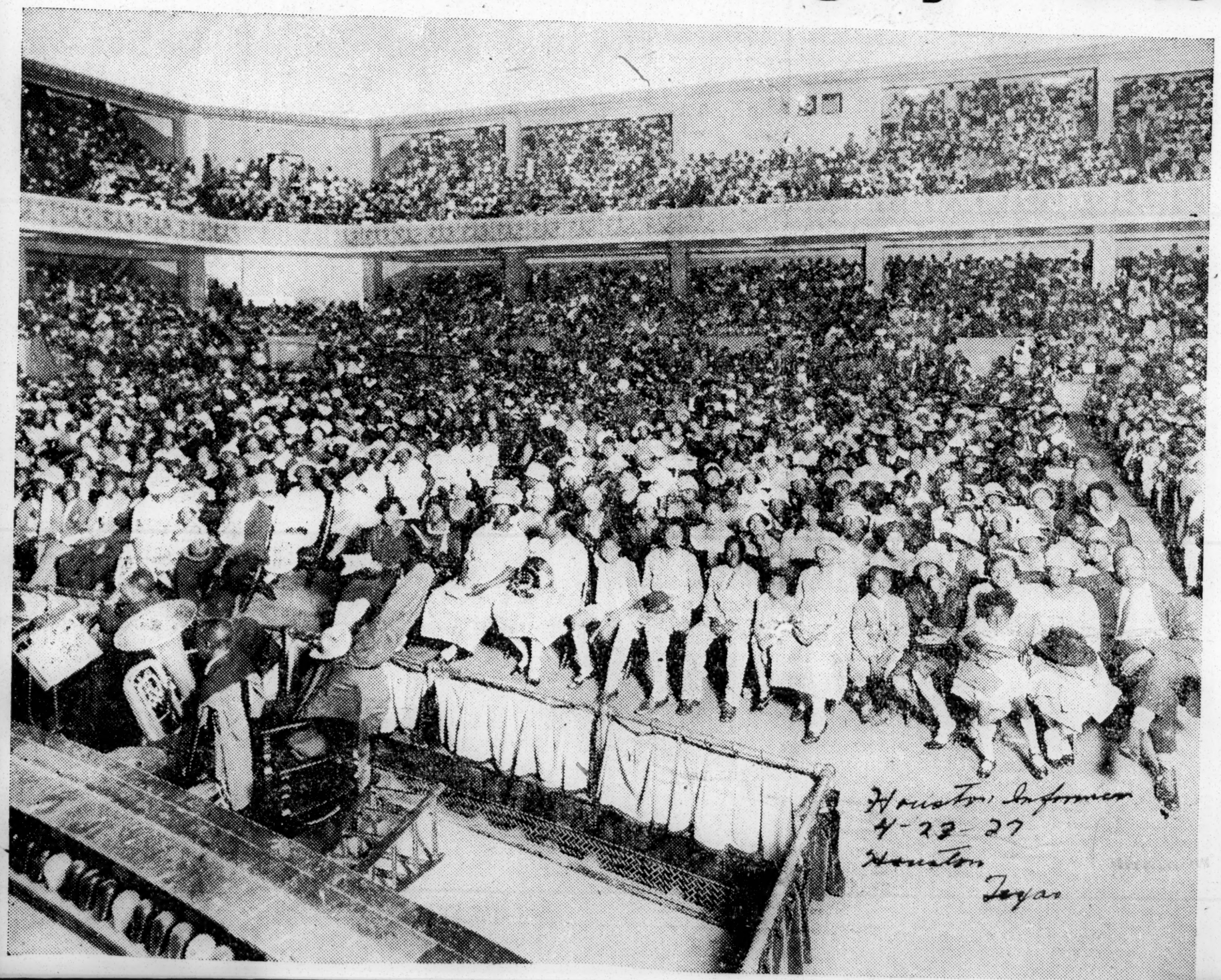
Racial consciousness- 1927

Thousands Saw "Milestones," Big Pageant of Negro Progress; Mrs. Franklin Highly Praised



KELLY MILLER ON NEVAL THOMAS

We not only pay our Guardian tribute to Prof. Neval H. Thomas who speaks in Faneuil Hall on Thursday night, but we gladly give space to that most remarkable attestion of actual work done by Prof. Kelly Miller, a dispassionate observer. Kelly Miller said in part: "Only a few years after graduation, do we find him advocating equal and exact justice for the colored race in the organic act reorganizing the public schools of the District of Columbia. He was the only colored teacher of the entire corps that had the temerity to appear before the committees of Congress in this behalf. He insisted in and out of season that the Colored schools should share and share alike with the whites in school appropriations, appliances and facilities. His insistence often proved embarrassing to his more moderate and restrained Colred superiors. uBt he insisted all the more. The reformer must always take liberties with the established proprieties.

Single handed and alone, Neval Thomas compelled the Supreme Court of the District of Columbia to remove restrictions against Colored citizens in the restaurant under the court's control. The Colored lawyers who were chiefly concerned were in the meantime indifferent or apologetic of existing discrimination. He fought a great department store with large Colored patronage and compelled it to remove discrimination at its lunch counter against Colored patrons. He also fought segregation in the restaurants of the House and Senate in the United States Capitol. Mr. Thomas has waged ceaseless war upon the City library for refusing to give Colored girls the same opportunity for library training as is accorded to the whites. He has well earned the sotrict of Columbia."

briquet: "The John Brown of the Dis-

More concrete advantages have come to the Colored citizens of the District of Columbia through the temeritous advocacy of this college reformer than through all other agencies combined. Washington is heavy ladened with college men from the North and from the South, as well as from the East and from the West, but Neval Thomas in the field of reform has wrought more valiently than they all. He has created the growth on which the National Association for the Advancement of Colored People thrives in this jurisdiction. uBt for him, it would in all probability have thriven here, but feebly like a tender plant out of dry ground. But mainly through his courageous initiative, the local chapter is the largest in the countrv."

Most Colorful, Stupendous, Gorgeous, Colossal and Educational Spectacle Ever Presented in Houston—532 Persons in Cast — Author-Directress Tendered Beautiful Bouquet—Slavery Scenes Deleted Due to Potency of Truth—Several Outstanding Stars—Hundreds Turned From City Auditorium First Day—Repeated Tuesday Principally for Whites—Negro History Graphically Narrated With Song and Pantomimes—P. V. Orchesra Furnished Music.

(By C. F. RICHARDSON.)

A crowd rivaling that number which John the Beloved saw on the Isle of Patmos in his apocalyptic vision, packed and jammed its way into the spacious City Auditorium Monday afternoon (as shown in picture above) to witness the premiere showing of "Milestones," the pageant depicting the progress and history of the Negro race, written and directed by Mrs. Ada Crogman-Franklin, recrational expert and dramatic instructor of Kansas City, Mo.

With nine episodes the pageant traced the history of the Negro race from the day when the black race held sway in Egypt down to the present time, when black men and women are playing an important part in the life and history of America.

The opening scene, laid in any Egyptian court, was the most colorful, colossal, gorgeous, beautiful and captivating spectacle ever witnessed in Houston, and literally swept the huge audience off its feet. As queen, amid royal pomp and dazzling splendor, Mrs. Bertha Fedford showed the charm and grace so characteristic of the black rulers of ancient days. Her rendition of Burleigh's "Go Down, Moses," while having no historical connection with the scene or setting, was very brilliantly done, and evoked liberal applause.

To appreciate the natural beauty of and in the Negro race, with its veritable rainbow of human colors, one only had to behold the beautiful faces and graceful forms of the torch bearers, urn bearers, incense bearers, harpists, ballet dancers, tender maidens, and other members of the queen's retinue in the opening episode. No moving picture scene ever projected on the cinema sheet surpassed or equaled the sparkling, scintillating and luxurious beauty, splendor and gorgeousness portrayed in this opening Egyptian court scene.

"Professah" Davis African Chief.

Episode two depicted the worship of idol gods by the Africans, who fell prostrate before the crocodile; while the third chapter showed the simple life in an African village, the honor the natives accorded their chief, and their ultimate capture and enslavement by a band of Spaniards. As African chief, W. L. Davis made an ideal ebony-hued leader, requiring very little stage makeup to look the part of the high cockalorum of an African band. If he had been smoking his curious pipe, which he so regally sported in his mouth, his role would have been well-nigh perfect.

Slave Market Scene Tense.

So tense and touching was the sale of slaves in the fourth episode, when families were heartlessly separated (mothers being sold from their offspring and children being snatched from their parents), that the directress was asked by some of the white sponsors of the pageant to omit such scenes in Tuesday's performance, which was done. It seems rather strange how the truth hurts, and stings, for this cruel and heartless act was a fixed institution during slavery in America. When, in the role of buxom maiden, Mrs. Mattie Lewis was snatched from the auction block and sold to a plantation owner (represented by Dr. L. M. Mitchell), she literally "stopped the show" with her wonderful rendition of Burleigh's "Sometimes I Feel Like a Motherless Child."

Fifth Episode Aso Censored.

The act of the plantation overseer, with E. O. Smith serving in said role, employing his whip on black cotton pickers in the fifth episode, Monday, particularly where he applied the brutal lash upon an exhausted slave (J. P. Jones), was deleted Tuesday per official request. Such brutalities were common during slavery, many of our racial forebears often reciting how these bloody wounds, caused by the overseer's whip, would be filled mith salt, and the slaves compelled to work in such physical and mental condition. Of course, it is improper to portray such scenes today, even though they depict actual happenings, according to those who would have us believe that Amerian slavery was a pink tea affair, and heavenly institution, being divinely ordained and approved; that the slaves were perfectly satisfied and that they were treated as members of the slave-owners' households; that the horrors, brutalities and atrocities connected with this damnable American institution were all mythological. (Let us smile—also pray!)

Mrs. Dudley Thrilled Crowd.

As she sat before her cabin door, in the sixth episode, singing her babe to sleep to the strains of Work's "Lullaby," without piano accompaniment, Mrs. N. Dudley, Jr., sang with a sweetness and clarity and gave such a wonderful interpretation of her role that the house literally went into hysterics. In this same scene B. H. Watson, as the ante-bellum minister who led his people away to a secret place to pray, worship and implore Almighty God for deliverance from human bondage; John R. Grigsby, in the role of "Old Black Joe," singing with his deep, rich bass voice that favorite Dixie melody, and also giving a wonderful demonstration of his histrionic ability; the camp-meeting shouting by Mrs. E. S. Kensard, constituted the other stellar features. The appearance of Abraham Lincoln (L. H. Spivey) at the close of the evening's worship was the signal for exultation on the part of the slaves and deafening applause on the part of the audience.

Episode seven showed the black American stars passing in review, viz: Phyllis Wheatley, Sojourner Truth, Frederick Douglass, Richard Allen, Booker T. Washington (in this role Pink Stevens brought down the house), Paul Laurence Dunbar, Bert Williams, Samuel Coleridge-Taylor, Madam C. J. Walker, Charles Gilpin, W. E. B. Du-Bois, Roland Hayes, Henry O. Tanner, Harry T. Burleigh, Mrs. Annie E. Malone and Judge Albert George.

Col. Young's Memory Honored.

The special tribute paid to the memory of Colonel Charles A. Young in the seventh episode, in which the school children marched past his tomb and placed beautiful flowers thereon, holding American flags in their hands, was touching and thrilling.

The scene in Flanders Field, enacted in the eighth episode, was well done, the war mothers placing wreaths and florals upon the graves of our departed heroes who made the supreme sacrifice in the late World War, presenting a beautiful picture.

Racial Progress Disclosed.

The final episode opened with a review of characters bearing standards on which were inscribed the progress, achievements, accumulations, education, financial wealth and every phase of Negro life in America, as consummated in the last 60 years of freedom. Hope appeared with her torch held high, meeting Religion, Industry, Finance, Education, Power and Service on the stage of advancement. The curtain dropped with the singing of "Lift Every Voice and Sing," directed by Prof. J. Will Jones, teacher of music in the Houston public schools, and the huge audience reluctantly departed from the municipal building unanimous in its verdict that it was the greatest event of its kind ever presented in Houston.

The pageant was presented under the auspices of the Houston Recreation Department, Miss Corinne Fonde, executive secretary, and the assistance and support accorded Mrs. Franklin and the entire cast by Miss Fonde and her department, was an important factor in the success of the undertaking.

P. V. Orchestra Makes Hit.

Under the direction of Prof. A. D. Ewell, with Miss Doris Novel at the piano (Miss Novel has recently assumed charge of the music department at the state institution of learning), the Prairie View State College orchestra rendered excellent service both days in the musical role.

As herald, Rev. J.H.Lovell, in oriental garb, foretold each succeeding episode with perfect diction, and whetted the appetites of the auditors for the treat which was in store for them.

All properties for cast in the Egyptian court scene were made by the late S. S. Millard; all other properties for the pageant being made by the manual training departments of Booker T. Washington, Phyllis Wheatley and Jack Yates colored high schools, of which Profs. W. E. Miller, E. O. Smith and James D. Ryan, respectively, are principals. Prof. Ryan was also general chairman of the pageant committee, ably assisted by other principals, teachers and leading citizens.

Racial Consciousness - 1927

COURTESY LACK IN WHITE STORES AND HOW TO REMEDY IT

N. C Dentists Discuss Matter, With Comment From W. P. Evans

Laurinburg, N. C.—At the recent annual assembling of the Colored North Carolina Dental Association, the matter of discriminatory practices by managements of stores in North Carolina City, whereby colored women wanting to purchase hats or shoes were not permitted the privilege of trying on the articles desired, was being discussed.

One of the dentists in the midst of the discussion is reported as having brought the argument to a climax by the question, "What in the hell can we do about it?" Another is quoted as saying, "Well there is one way out of it, but we have no stores of our own and it appears that there is no business in our people anyway."

These comments were brought to the attention of W. P. Evans, who, in 1885, established here the Evan's White Front Department Store, with a request from The Age representative that he express an opinion concerning the matter. Said Mr. Evans:

Booker Washington's Answer

"I don't know how the question was answered by members of the association addressed, nor do I know if the question was answered. But I do know that more than twenty-five years ago our great and matchless leader the late Dr. Booker T. Washington, answered it in substance and in point when he said:

"When a black man is refused soda water accommodation in a white drug store, it is a notice to him to get one of his own."

"That answer is a true and substantial one in this case and will remain the fundamental solution of all the problems of the economic life of the black man everywhere. Were it possible to make the above answer an injunction to the race it would have a cumulative effect—a giving of force and effect to all and every economic or business adventure that members of the race would conceive or aspire to.

Could Employ 100,0000

"My forty-two years of business experience as owner of a department store reveals to me that, if the Negro people of North Carolina could fully appreciate, what 'Get one of our own' would mean to the race's prosperity and independence and how far removed our girls and women would be from the discrimination and indignities of store keepers of other races, I could establish a chain of department stores that would belt North Carolina and give employment to 100,000 young educated men and women. Then North Carolina Negroes would be in position to secede from this type of unjust discrimination, and the other states joining in, would soon place the black man in his rightful place along with other peoples of the nation.

Must Give, Not Take, Tips

"Clarence Darrow says that before we can get our rightful place we must stop going around with hat in hand, begging tips, but must grow in wealth and business standing and be able to give tips.

"Dr. Westerman, another friend of the Negro, says, 'The first thing for the Negro to learn is to love, respect and patronize his own race, and stop trying to be a white man when you know you know you are a black man. If the Negro had more wealth and business standing there would be less jim-crowism and discrimination.'

"J. M. Harrison says if the Negro people cain't have faith in each other who will have faith in them.

"Dr. Kelly Miller says the weakest faculty of the Negro is his will and unless he cultivates more energy and strength of will power, he can never make a respectable comparison with other races in organization, effffiency, practical and business achievements."

Questioned specifically on the quoted statement by one of the dentists that "there is no business in our people", Mr. Evans vigorously dissented. Said he.

Salvation In Economic Life

"I disagree with him seriously. Suppose, many years ago, when we had no colored dentists, we had said, 'There won't be any colored dental parlors,' and then sat supinely by on that? Why, this dentist would not have been in a State Dental Association, championing the rights of any imposed on people.

"No, I say, let us as a race get down to practicality in our homes, our affairs and in our schools, and instead of keeping all the children too long in school studying cube root and Latin-root, let some of them study the root that they say is the source of all evil, (but is not), the money, or business root (or route).

"One old colored man once said and aptly too, 'Money for this world, and grace for the next.'

"I submit that the salvation of the Negro people, like the salvation of other people, will ultimately come through his economic, as well as his religious and educational, life."

WHO IS WHO IN COLORED AMERICA

"Who Is Who in Colored America" is a book gotten out by a corporation of the same name, and supposed to be edited by a man by the name of J. J. Boris. For what purpose the publication is gotten out, except for the purpose of making money for the publishers, we are unable to figure out. The price of the book is $20 per copy and is made up of biographical sketches of individuals prepared by themselves and advertisements based more upon money for the publishers, than upon literary value.

The book must have been gotten up and published by that class of white men who make a business of exploiting Negroes. Many of those who subscribed to the prospectus, did so because they were led to believe that the book was a race enterprise, edited and published by such eminent scholars and race men as W. E. B. DuBois, Roscoe Conkling Bruce and men of their education and standing in the public regard.

There is nothing new about the book, and it contributes nothing new to American literature. It is simply an imitation, or clumsy rehash of "Men of Mark," a historical book edited and published by the lamented William J. Simmons, D. D., LL.D., president of the National Baptist Convention, forty years ago. "Who Is Who in Colored America" has no such historical or literary value to the American public as "Men of Mark," published forty years ago. The advertisements carried in the book destroy its literary value and expose the motives in the minds of the promoters—money.

The contents do not show that the office made any extensive investigation to ascertain whether the biographies of the individuals carry such historical data as would furnish a dependable encyclopedia of reliable information that would be of service to the public in seeking the truth. But it carries a deluge of biographical egotism furnished by the individuals whose names and pictures appear in the book. The publication seems to be one of those in which any individual could make of himself a big man, if he had the price.

The Providence (Rhode Island) Journal in discussing the relative value of the book, falls into the common error of the average white man in appraising the worth of the Negro in our civilization, who undertakes to accredit the Negro's success to whatever white blood that may be in his veins, leaving out of the picture that there are more white failures in America than there are Negroes in our population.

Discussing the fact from an ethnological standpoint, the Journal remarks:

"Many of the records in this volume are of persons whose white blood far outweighs their Negro blood. Frederick Douglas, to those who saw and heard him, was obviously a white man of high racial quality with a black skin. Something of the same must have been true of Booker T. Washington. The volume is only to a slight extent a record of unmixed African blood. It is rather a showing of what mixed blood, in spite of the handicap of the Negro's social status, can achieve in a free country. While America has given opportunities and advantages such as neither Liberia nor any other black republic could possibly offer, it is true, on the other hand, that for a Negro to win conspicuous positions like those mentioned represents a triumph over difficulties of a kind that a white man, however humble, does not have to encounter. Therefore, in reckoning comparative ability, the Negro should have the advantage of a racial allowance."

This philosophy is an indirect effort to take from the Negro his creative equality among men, leaving out of the picture of racial achievements the contributions of such transplanted, pure African stock as Major R. R. Moton, Bishop W. T. Vernon, Bishop Campbell, Major R. R. Wright, Sr., J. C. Price, Miss Nannie H. Burroughs, Mesdames Bethune, C. J. Walker, Annie M. Malone and Charlotte Hawkins Brown, and Paul Laurence Dunbar, Roland Hayes, M. C. B. Mason, Theodore (Tiger) Flowers, Jack Johnson, DeHart Hubbard, Isaac Fisher, Deal Jackson, Marcus Garvey and a million others.

As a whole, the publication has but little historical value for truth and real achievement.

A CALL TO CONFERENCE

After the initial meeting of Prof. Kelly Miller's Negro Sanhedrin, it apparently gave up the ghost from lack of sustenance, mainly financial, and nothing more has been heard from it or about it, aside from Dr. Miller's recent swan song printed in our columns. The Negro Sanhedrin was launched with the best of intentions, but it had no clear-cut, challenging program, a deficiency which accounts for its hurried demise. What program it had was a maze of glittering generalities which, upon examination, meant next to nothing at all.

Now comes James E. Shepard, W. G. Pearson and C. C. Spaulding, three prominent and nationally known citizens of Durham, N. C., requesting the co-operation of various prominent men of the race in bringing about a race conference called to meet at Durham, N. C., on December 7th, 1927. That we need such a conference goes without saying, for Negro leadership today is terribly muddled and confused and exceedingly unwitting of its way. There is no singleness of purpose, no sound tactics directed toward a common, definite and obtainable goal. Often we seem to be muddling along, wasting a great deal of time by the way in diversions fruitful only in accumulating disillusionment and hopelessness.

These gentlemen of Durham have drawn up an eight-point program, which includes a discussion of (1) the business organizations of the Negro; (2) the health conditions of the race; (3) the religious progress of the race; (4) the political progress of the race; (5) his general status as a citizen of this country; (6) insurance—fraternal, mutual, life; (7) educational progress; (8) relations to Negro people everywhere. They are asking for "suggestions as to any problems that ought to be worked out in this conference." We quite agree with them that "Such a conference should not be devoted to oratory, but to serious thought looking toward a definite and settled aim."

They are also right in contending that the conference "should be held in the South. The bulk of the race lives in the South, and conditions that should be remedied are more prevalent in the South than in any other section of the country." There are far too many of our specialists in oratory and agitation in the North, East and West attempting to advise Negroes in the South regarding the manner in which the race problem should be treated down there.

Messrs. Shepard, Pearson and Spaulding are to be congratulated for the movement they have instituted. It is an excellent idea and a very necessary thing, but care must be taken that it, like its predecessor, and so many other conventions and conferences, does not stumble off into a sea of platitudinous, ineffectual and nonsensical oratory, and further muddle a muddled situation.

THE PUBLIC ATTITUDE TOWARD PORO COLLEGE RECEIVERSHIP

In our last week's issue we offered an opinion on the Poro College receivership. Up until this time, we had deferred any reference to it on account of the meager information at our command, preferring to be fair our expression to all parties concerned.

Our opportunity to investigate and find the facts has rewarded us with a definite view of the case from all sides and our reaction was quite as definitely pronounced in favor of Mrs. Malone.

There is no getting around the fact that the Poro institution is a race asset. From the facts, there are no means of missing the impression that there are sinister motives and influences behind the effort to divert its substance from its rightful owner. There can hardly be a doubt that the scheme under which it has fallen into a receivership was well planned and prosecuted with more design than the public has knowledge of and more acrid determination than a divorce and separation would necessarily yield. Besides much greed for money, there is some vengeance for wounded pride and some retaliation for imaginary disappointment that cannot be satisfied without humiliating the rightful owner as well as exacting a large cash penalty to feed the greed of a confirmed sport.

Mrs. Anna Malone has built a wonderful mail order business in St. Louis. The largest of its kind in America and the largest of any kind in St. Louis. It took years of labor and sacrifice to get it started, and it has taken vision and skillful management to bring it to its present status. It is not only a monument to her pluck and business sagacity but a premier race enterprise that gives employment to thousands.

Institutions of this kind should be conserved for their economic effect on group conditions as well as for their intrinsic value as an individual venture.

Large concerns built and operated by Negroes have a wholesome effect on the group morale and their destruction always has an opposite effect and a negative influence.

The hundreds of agents employed by the Poro organization in this and foreign countries give it national scope and interest from an economic angle. To allow it to be wrecked without a strong national protest such as Negroes are able to make would be more than group dereliction and a little less than a group calamity.

It appears in this, as in the case of the Standard Life Insurance Company, that the plotting of a Negro to turn a Race enterprise over to white people is done by an adept and should have the violent protest of all thoughtful race-conscious people.

Incident after incident have confirmed the belief that destructive designs are at the base of this receivership and the methods of putting it through have proven that an unrelenting animus and an insatiable greed have combined with a vengeance to devour this fine million dollar project under the guise of divorce proceedings.

It is well known that Mrs. Anna Pope Turnbo had won standing and positively enviable success in the years preceeding her marriage to Aaron Malone. It is equally as well known that her business genius has been the guiding factor in the development of this wonderful plant and that her marriage to Mr. Malone could have only affected a domestic partnership out of which domestic felicity might accrue to her as well as to Malone. On the other hand Mr. Malone's pre-marriage success neither compared with hers nor is there any reason to believe that his business ability has been an indispensable asset during the years of their marital partnership. The further fact of common knowledge that he rejects any offer for a compromise separation agreement and settlement that does not carry both an unreasonable bounty and embarrassing conditions is plain evidence of overt and unbelievable sinistry.

It is clear that Malone had had advice that must cost this institution dearly and that he is the tool with which the coffers of this Poro College will be entered, and perhaps, looted. We doubt if this could happen in the south for want of legal support.

If ever the women of the race have stood by one of their number; if ever the race has registered its unqualified disapproval against proceedure detrimental to its interests this is one of the times to prove loyalty.

Mrs. Malone's attitude toward charitable projects has won her a high inplace in the hearts of those who know her and the largest support and sympathy will be given her.

SALT LAKE CITY
UTAH

JUN 28 19

Negro Has Special Talents Declares Black Educator

Howard University Dean Urges Race To Be Itself.

Ideals and opportunities of the negro race were discussed in a lecture, delivered by Prof. Kelly Miller, dean of Howard university, Washington, D. C., before an audience composed chiefly of his race in the Trinity, A. M. E. church Monday night. The ideal to be striven for is not one of assumed superiority, but one in which the racial virtues of the negro can come to their highest level, he said.

No race is better suited to carry on spiritual idealism, the speaker declared, pointing out that the negro mind turns naturally to religion and asserting that the negro soul is more in harmony with the essential principles of Christianity.

Negroes will find greater opportunities in the country where they may produce for themselves and open new lands to cultivation, than in the cities. He deplored the tendency of the negroes to flock to the cities.

All negroes should be educated, he continued. Professor Miller can see no excuse for any one leaving school before graduation from high school. He expressed opinion if the "new" negro does as well with his better advantages as the old negro did with his limited ones, there will be a black race that is not only equal to the white race, but in some respects superior. The speaker cited negro melodies and spirituals originated in the south as contributions of the dark race to civilization.

The lecture was one of a series being delivered throughout the country. Professor Miller is not only carrying a message to his people but gathering materials to further his extensive writings on the race problem.

Racial Consciousness-1927

Writer Finds Race Grossly Misrepresented By American Motion Pictures In Europe

Says Every Other People Except Negro Has Bureau In Europe to Offset Vicious Propaganda

Courier 7-9-27 Putnam

BY J. A. ROGERS

AVIGNON, FRANCE, June 30.—This city on the River Rhine is in Provence—a region of great historical interest. Long before Christ the Phoenicians, a people of Ethiopian descent sailed up the river, and established a colony here. After them came the Greeks, and still later the Romans. The region, as students of Latin will recall, was known as Gallia Narbonensis. After the Romans came the Teutons, who were finally defeated in one of the greatest battles of all times by Caius Marius (see Plutarch's "Lives of Illustrious men."

J. A. Rogers

Still later came Hannibal, the famous African general, who accomplished the stupendous feat of crossing the Alps with his army. From Tarrascon, a nearby town, one gets a fine view of the mountains crossed by Hannibal and later by Napoleon.

Following them came the Visigoths and the Vandals, the same that descended on Rome, with the determination to wipe out all trace of her. After them came the Moroccans, who after their victory over the Spaniards crossed the Pyrenees and held most of this part of France until defeated by Charles Marte at the battle of Tours in 732 A. D. Mohammedanism, up to that time, had been victorious over Christianity, and but for the defeat of Abdul Rahman, the moorish leader as well as for disaffection in the Mohammedan empire in Africa, all Europe might have been Moslem. Thereafter the power of these Negroid peoples began to wane until they were driven back into Africa. Tours was one of the decisive battles of the world, and its loss set back the progress of the Negro race at least a thousand years.

After the Moors came the Normans from England under Richard of the Lion Heart, on their way to the Holy Land to wrest, as they said, the tomb of the Saviour from the "infidel Turk," but really to despoil the then declining Mohammedan empire.

And so with all these invasions it may be imagined that the Provencals are a very much mixed people. One could have gone further back than the Phoenicians for there are relics of the Stone Age on the River Var, and the Europeans of those days as some of the leading anthroplogists, life Sergi and Ripley, say were descended from the same stock as the Negroes. Hence when our American scientists speak of a pure white race one has to listen with a smile of indulgence, for what is true of Provence is true of all Europe.

Naturally, too, historic monuments of all these civilizations are to be found. At Arles, a nearby town are the ruins of a Greek temple, which was said to have been destroyed by Deacon Cyril, an over-zealous Christian. In this town there is also an old Roman arena, where the Christians used to be thrown to the lions. Today a form of bull fight is held in the arena. The practice is to snatch off the ribbons tied to the neck of the bull.

At Nimes, nearby, is another miniature Coliseum, seating 30,000. This arena, also, is in good preservation, and regular bull fights are held at certain periods, during which the best bull fighters are brought from Spain. There are also the remains of the Temple of Diana.

At San Remy, near by, is a triumphal arch built by Julius Caesar and as fine as any in Rome. At Avignon are Roman acqueducts not much inferior of those of Rome. It is in this region that has been discovered some of the most famous old statues, as that of the Venus Venetrix.

But undoubtedly the most remarkable thing in all Provence is the Palace of the Popes, which is, in reality, an immense fortress, and certainly the most formidable structure of its kind I have ever seen. Its sides look like gigantic cliffs. And the circumference of the ramparts I have been told is three miles.

The Popes moved up here from Rome between 1309 and 1379, a period that is known as "the Babylonian Captivity of the Popes." If it is so called, as I suppose it is, because the period was the same length as that spent by the Jews in Babylon then there is certainly a fine irony behind it, for while the Jews were so unhappy that they refused to sing "the Lord's songs in a strange land," the Popes lived here in a splendor that rivaled the Caesars. Or is it because the practices of some of these Popes were Babylonish? It was indeed a long way from St. Peter in the Catacombs to his spiritual descendants in this grim but sumptuous palace.

The most noteworthy objects in this palace are the tombs of the Popes Innocent VI, and John XXII, and the Hall of Justice.

At Villeneuve-les-Avignon, not far away, are the ruins of the summer palace of the Popes—Chateauneuf-du-Pape—also the name of a famous wine, once used exclusively for cooling the palates of thirsty prelates. Avignon, as in the days of the Popes, is the center of a great wine district, and itseems as difficult here to avoid drinking wine as to escape hootch at home, which is saying a great deal.

France, it is said, lost a great deal of revenue when America decided to change to her brand of liquor. Well, if France still has a deficit on this score, it is certainly not the fault of the American tourists.

Avignon was also noted for its harsh laws against the Jews, one of which decreed that "Jews and prostitutes shall not touch fruit exposed for sale," and if they did they would be compelled to buy what they have touched. Another was that if they cohabited with a Christian woman, or entered "or dared to think of entering the red light district," the penalty would be "the loss of a leg and 25 pounds sterling for each offense.' 'Among other things, such as being compelled to wear a separate garb they weren't allowed to shave Christians, including perhaps the ladies, many of whom wore bobbed hair in those days. The Christians of those days weren't so far behind the Southern whites in sex jealousy, after all. (See Laws of Avignon: Louis de Pileur, and the Jewish Encyclopedia.)

It is not until one gets in this region that he begins to meet the real French people for Marseilles and the Riviera, like Paris, are more cosmopolitan than French. The folks are very polite here, more, I might say that with my rougher American manners I find them disconcertingly polite. Almost everything that can be done is done to avoid giving the least offense. As to the peasantry they seem quite contented with their surroundings and quite as blissfully indifferent about what is going on elsewhere as the average Negro.

Many of the peasants speak a French of their own—the Provencal—and I had as much difficulty understanding it as I had the mixture of French and Italian at Menton or the peasants in Yorkshire and Corwall, England. Provencal seems to be a mixture of French and Spanish.

Colored folk are as scarce in this region as silver money in France. I saw only one, a native of Martinique, by the singular name of Germany. Monsieur J. Germany, who won most of the medals given by the French in the last war, is an inspector of customs. I met him on the train at Tarrascon, and a delightful old lady who was in the compartment went on over him as if he were a long lost son. Monsieur Germany is a very dark man, but that makes no difference here. His name, by the way, will sound singular only to English ears, for the word for "German" in French is "Allemagne."

But I have discovered these days it is absolutely impossible to escape the color question. I went to a moving picture theater and there was an American picture with Negroes in it doing the usual niggerisms, just as in Milan there was the odious "Birth of a Nation." Is it any wonder that the majority of Europeans who think about the American Negro at all think he must be either a jazz player or a servant after seeing the movies, most of which are American.

Contrast this with a French film I saw, "Yasmina." One of the stars is Benglia, a very dark Negro woman I mentioned two years ago as playing at the Folies-Bergere in Paris. Benglia and the Japanese, Sessue Hayakawa are two screen actors that will alwys be green in my memory. Both say little but by some mysterious force they are able to convey by a look, by a single gesture that which calls for no end of motion on the part of the average movie actors. The Negro, in this film, was not shown as a grinning servant as in the other film, but rather as one who was capable of the highest feeling, the noblest sentiment. Again, the officer in command of the firing squad that was to shoot the hero was a Negro, while most of the men under him were white.

And as to the picture itself were it to be shown in the states, folks would break down the door to get in. There is a harem scene in it in which the women step into the water clad only in their skins.

The American Negro is much misrepresented throughout Europe by these pictures, and while every other oppressed group has an agency or mission in London, Rome, Paris, Berlin and the other capitals to offset propaganda against them, the American Negro sometimes stronger both in wealth and actual numbers is doing nothing.

At Tarrascon is the Church of St. Martha, in which Martha, the sister of Mary of Lazarus, was said to have been buried. If I remember rightly the tomb is said to have been rifled by the Arabs, and the sacred relics thrown out. However, at the present time, a skull said to be hers is still shown, and may be seen for three francs.

At another town further south are the relics of Mary, whose body was said to have been discovered several hundred years after her death in such perfect preservation that a delicious odor came from the coffin, while at the same time fennel grew from her tongue. The spot where Christ touched her on her forehead had retained the same color as if she were alive. (I am telling all this with the same straight face with which I heard it.)

In connection with the Church of St. Martha is the tradition of St. Sarah, an Ethiopian woman, who fled from Palestine with Mary, Martha, and Lazarus. St. Sarah is held in great veneration by the gypsies.

Tarrascon is also the scene of one of the most delightful stories ever written "Tartarin of Tarrascon," in which Alphonse Daudet indulges in gentle satire at the expense of the Provencals.

This section of Provence is also noted for its silk worms, or magnans, as they are called. Not far away is the city of Lyons, whose chief industry is silk manufacture and where

I spent a day on my way to Geneva. My next article will be on Geneva and the League of Nations.

WHAT A VISITOR NOTICED IN DALLAS

IT IS POSSIBLE THAT the observation of the casual visitor to certain cities can help those cities and those who live in them and are actuated by the spirit of progress to greater accomplishment and more direct approaches to the solution of their problems. It is for that reason that The Express welcomes the observations of Mr. Zilton, a casual visitor to this city which will be found printed on this page. They are to the effect that the percentage of Negroes who own homes is commendably large and that the type of the homes owned and the manner in which they are kept up is a credit to the group as such. But he observes that the lack of Negro business concerns which can harness and use for the benefit of the race the tremendous amount of finance which is spent each year for the necessities of life is appallingly small. This visitor even goes to the length of computing the amount of money spent thus and finds that it totals the staggering sum of well past $7,000,000.

The Express has always contended that the group in Dallas and all over Texas, for that matter, was far from reaching its immediate possibilities in this matter of harnessing the dollars of the race for the prime benefit of the race as such and time and again it has gone to the pains of computing, even as this visitor has done. The tremendous amount which was spent each year for the necessities of life and shown that this sum, handled by Negroes, naturally going into the general turn-over of the city as such, would immeasurably increase the well-being of the race and add to the amount of respect which was held for it by members of the other group. It has repeatedly taken the position that the world has never consulted its paupers on many occasions and that there was little liability of the change of that rule n the near future. It has also contended that laik of the spirit of self help must have been and must still be the hontrolling reason for this lack of iontrol of this tremendous amount of finance and it has urged that definite steps be taken by those with the vision, for the change of this condition. It still mains that "he who would be free, himself hust strike the blow" and that the continuation of this condition and the resulting economic poverty of the race in this city and state is nothing other than proof of the lack of faith of Negroes in their own capacities.

caught the national vision and which had not visualized its own possibilities.

It may be that the occasional noting of this condition by visitors to Dallas especially will cause a sort of shame at the condition which the statements of locally interested persons and institutions has failed to elecit. It may be that the desire to appear in a favorable light to those who come within our gates may bring out the needed attempts at changing this plight which cannot be now considered fortunate. If nothing other than this can bring this result, it is a sad commentary upon the character and kind of folks of our race here. But even at that price, the accomplishment of the desired change would be compensation enough for the chagrin which must necessarily accompany the realization that, in an age of progress and on a continent which is world famed for its material prosperity, there existed a group, almost indigenous to its civilization, which had not caught the national visition and which had not visualized its own possibilities.

Wanting To Be White

By WM. PICKENS

Colored Americans are often accused of "wanting to be white", when a better analysis would show that what they really want is the freedom and privileges of white persons. They seem ashamed to be colored when in fact they are simply afraid to be colored.

A civilization that puts a handicap on being colored and a premium on being white, shows itself to be an arrant hypocrite when it says: "You ought to be proud to show that you are colored." Self-defense is a more primary instinct than pride; pride is most abiding when it is a method of self-defense. Any act or attitude that is self-destructive will not long be supported by pride.

If in the United States it meant no more nor less to be black than to be white, there would be complete indifference as to color. Why should a beautiful brown skin want to become a white one? But as it is, perhaps a million mulattoes have passed over permanently and clandestinely into the white race. In passing for white will get a fellow better accommodations on the train, better seats in the theatre, immunity from inslt in public places, and may even save his life from a mob, only idiots would fail to seize the advantage of passing, at least occasionally if not permanently.

Colored near-whites are often derided for lightening their skins and straightening their hair. Why, that is not a Negro characteristic, — not even a merely human characteristic; that is a universal animal characteristic. Animals take on the color and the contour of their environment for self-protection, — not because they think the environment is better than they are.

The homopterous insect looks like a walking leaf when in motion, and in the presence of an enemy it hangs quietly among the leaves, to avoid being preyed upon. Another creature known as "the walking stick", has come to look like a leaf stem among other leaf stems, to protect itself.

For the same reason butterflies moths and caterpillars imitate the form and color of the bark and leaves among which they dwell. The wild turkey, the loon and the ptarmigan blend with their landscape to avoid enemies, and even the copperhead snake has marked his back with the colors and the linear configurations which make him indistinguishable from the leaves among which he crawls.

Science recognizes this as "protective mimicry" among the lower animals. Why should human beings be presumed to have less brains or less disposition to defensive adaptability than has an insect or a snake? — During the race riot in Chicago a white family living in a colored neighborhood blacked its faces to avoid insult and escape injury. Those white people did not want to be black; they did not want to be hurt And what they were up against for one day of their life, the average American Negro is up against for every day of his life.

No Purpose In Life

Of all the worthless men in the world, the most worthless is the man who has no purpose in life.

Some people seem to be trying to live so they will make the world better by their getting out of it.

O. S. Townes.

They Depend On The AFRO In Portland, Me. For Authentic News.

To the Editor:

We simply depend on the AFRO for all authentic news concerning our race; to is is equavalent to a text book. Anything we read in the daily papers concerning racial affairs we always say wait until we see what the AFRO has to say about it. We want to commend you for the brave stand you take in all matters and for the many great things you are aiming at and working for.

Mrs. Bessie R. Edwards.

Only One Slip, So He Yells Hurrah For Gholson

To the Editor:

I wish to have it known throughout the reading circle of this paper that there is one in the city of Winston-Salem, N. C., who has watched the arrow of salvation so closely a to discover the character of the Rev Edward Gholson, an unusual Christian. He has proven to be the perfect man. There was an uproar recently against him for disorderly conduct with a woman. The fact that there is only one error reported in his career lo these many years, and the fact that there is in every man a hog asleep, I yell hurrah for Gholson.

J. E. Young, Winston-Salem.

Slavery is not dead yet a Brooklyn Reader agrees.

To the Editor:

Referring to your editorial of June 25, issue. It is really surprising that any person, no matter how limited his observations, thinks that we colored people are not slaves. Aside from the several conditions of slavery you mention, we also have economic slavery.

That in itself curtails our accumulations. Slavery is defined as: "Involuntary servitude." On acount of color, we are denied certain positions, situations and even common labor.

We cannot obtain what we wish, so we (grab the last straw- take what we can get, (unwillingly) as we are compelled to work at something. That is involuntary servitude, or just plain slavery.

Assuming that you have more readers like the Philadelphia correspondent, you are doing well in arousing the sleeping one to a realization of the fact, that slavery is not dead yet.

Jas. C. Blair,
169 Moore Street
Brooklyn, N. Y.

Impressionable youth not only ones who will instinctively press handkerchief to nostrils on conferring of a degree on so obvious a person as Bill Thompson.—"

To the Editor:

You have an article under "Day by Day," headed. "Josephine Baker Marries a Count."

You have one on "The Political Trend".

You have one on "Wilberforce Gives 'Big Bill' L. L. D."

I was born in the Unitarian Church, more or less. While in my teens I joined the Roman Catholic Church. I am still, and hope to remain a Catholic.

Neither of these churches believes in emotionalism. If I have ever been subject to it, I am unconscious of it.

If I had known just how to go about it, I should probably have got thoroughly "happy" over your column. this week.

But I don't know how to go about it, other than to say a fervent and collective "AMEN".

Impressionable youth are not the only ones who will instinctively press their handkerchiefs to their nostrils and raise their right eyebrow on the conferring of a degree on so obvious a person as Bill Thompson, by—of all institutions—a Negro college.

My sincere thanks for this week's column

Constance E. H. Daniel
Ridge, Maryland.

Racial Consciousness- 1929.

OUR SENSITIVE NEGRO MINISTRY

A VOTE OF THANKS TO H. L. MENCKEN

By Bishop W. J. Walls

Flattery and adulation lull energy to sleep and betray the noblest virtues. I believe one of the most dangerous tendencis of the people of color is the persistent desire to be flattered and fooled. When Frederick Douglass and Booker Washington uttered criticisms upon the race ministry of their time, they were charged with being infidels, race destructionists, and materialists in general. We have lived to see that they were constructive critics and spoke in fearless interest of our spiritual well-being. If I were given my choice of reaction to the recent strictures made by H. L. Mencken upon the Negro ministry, I would have the ministry extend him a vote of thanks. This is an epochal incident. No good is accomplished by forever smoothing down the hair. Before you can remove the fleas and filth, the hair must be rumpled. An operation gives pain but it designs to extend life. Cleansing and healing in all moral matters are accomplished through annoyance and pain. That is what H. L. Mencken has precipitated in his criticism of the race in his article published in the New York World July 17th. In that article he has pointed out that the Negro has a chance to show the world what really is in him. He has said many a good word for the race in his magazine, The American Mercury, and has pursued a consistent policy of holding up the brighter side of our group and combatng and exposing furiously our enemies. "Shall we receive good at the hand of God and shall we not receive evil?" Neither do we expect to receive anything different from H. L. Mencken. He has been our defender and now enters the role of our critic. It ill becomes us to take a fall out with those who have been our friends for the first and most incidental criticisms they chance to offer upon our group practice. To do so is to assume perfection and hide our heads in the sands of dogmatic bigotry.

Mencken's article was a little biting and capable of arousing resentment but it is equally disappointing to find the unanimous voice of the black ministry so sensitive and one-sided in its response. It looks as if the Negro ministry has on blinkers and can not see beyond a self-chosen area of contentment with small achievement. There are great areas of neglected opportunity for the Negro ministry and church. And the ministry is not without its human faults. We could point out faults in all race ministries but why should the Negro ministry be afraid to face its faults? Mr. Mencken was severe when he said that the influence of the Negro pastor is all for the bad and that nothing comes out of them who follow his ministry but moans. He shows the partiality of judgment which, of course, men of his ilk are apt to show who try to decide universal conditions by incidental and fragmental instances. I doubt that he has had the opportunity to know fairly the Negro ministry. If so, he would have mentioned exceptions and hopeful trends though greatly isolated among our ministerial group. I fear his method, in this case, is to shoot and then investigate.

But why should the Negro ministry only show sensitivity upon this score? Mr. Mencken criticized the whole Negro culture and life. He denies that either in art, music or poetry that the Negro has equalled the white man in creative production. So far, we have heard no shouting chorus of resentment from either these or even from the jazz writers who Mencken says left it for George Gershwin and Paul Whitman to make a serious matter. Frankly, Mr. Mencken has not here taken the time to praise the Negro for his successes. He is pointing out the distance which the race must yet come in order to win his place as social and political equal of his white brother. He has not measured us by Frederick Douglass' rule of starting at the depths from whence we came. He has begun at the known heights which we have not yet attacked. Mencken wrote with a controlling purpose and that purpose, I opine, is to stir the race to the fact that equality in the social circle, into which some Negroes have broken in New York, which he observes, can only be sustained by a multiplied effort and increasing merit and in the cultivation of the best gifts in those directions that make for liberal culture, technical genius and productive arts. And Mr. Mencken told the truth. What he said of the Negro ministry was no less true, in the main, than what he said of the race people in other lines. Measured by our former depths, the preacher has done great things in race elevation for which we are justly glad and thank God, who cooperated with him. But let the "pastor" have a care here. Our work of building the Ethiopian man into a genuine and competing estate of culture and life has just begun.

We have not kept our vision apace with the present needs and trends. We are making the impression today that we are working for the church, by which we mean raising funds for paying salaries and building rooms of worship. The great majority find that money is most easily culled through the peoples' emotions. We have scarcely attacked the greater tasks of building a program that will commend itself to the newer and greater demands of the race in his advancing opportunity and complex struggles. To be sure, we have done elucational, missionary and evangelistic work with a degree of credit but the Negro church has no social program either for its adults or youth. It has not, as a whole, developed the message for the times. Statistics show that we are losing not merely our high brows and youth but we are losing our everyday masses in the centers of the country. Of the twelve mililons of the Negro population, one-half are not members of the church and not half of those who are members are being in a conclusive and practical way interested and controlled. We miss the opportunity in rural sections like the Mississippi basin where there is now poverty, suffering and threatening famine facing two or three millions of our group and the church has not yet in any universal way attempted or hinted upon a program for reconstructive cooperation among these victims of the flood.

Is it not significant that in seven northern centers that nearly two-thirds or almost 400,000 Negroes out of 630,000 do not attend church? In Harlem only 60,000 out of 175,000 hold church membership. In Chicago 50,000 out of 155,000 only are members of the church and in Washington 40,000 out of 120,000 go to church. In view of these and other alarming facts, how can our ministers defend themselves against H. L. Mencken, Kelly Miller and thousands of other thinkers who view the folly of the church attempting to meet this flood tide of peril and opportunity in our religious life with our antiquated and generally inefficient methods? The unequipped churches, dead prayer-meetings, and Sunday sermons that put emphasis upon punishment and reward in the world to come and say little or nothing of the complex and increasing necessity of man building and of world building for which God Almighty has endowed us with religion as He has given other endowments of our life are, a pathetic comment and argue how far we have yet to come.

Mr. Mencken failed to connect the laymen with his responsibility in the church in his zeal to sanction the new secular leadership. "Like people like priest not like priest like people," is the Bible adage. Priests do ont make the people but it is mutual they make each other and the priesthood is always the reflection of the people and is made of the sentiment of the group. Only prophets have arisen above the sentiment of the lay masses and I confess that there is no Negro

prophet in this time.

Lay people have surrendered the church to the preachers and disclaimed responsibility for the failure of the church, but are loud in their claims for any virtues of the church where they are associated. Most Negro laymen want preachers ready made and handed down. They do not care how they are made nor how they live. They do not care how their books are bought nor how they secure their equipment. They refuse to see that other races place both their advice and means at the disposal of their ministers and then stand by to see how it is done. Our educated group who could make a contribution refuse to do so while they lay blame at the door of the ministry and load the church down with their criticisms. They seem restless to get rid of the church and its restraints. Freedom and thrills fraternities and pleasures, jazz and gibberish, materialism and animalism, the spectacular and the glare, press notoriety and the orgies of play have absorbed the energies and well-nigh ruined the prospects of our lay Christians in making a contribution to the essential culture and spiritual life of their time. It is time for somebody to tell the Negro who gets intelligence and secures property that he must help to build his own ministry. Either to church influence or the church school, the Negro business man owes his climb to progress more than in other races. He demands new adequacy in his pastor leadership and he represents the group that must furnish the means to that effiicency which he demands. Both gratitude to the church and loyalty to the preservation of the race command every forward-looking Negro to become a churchman, for our peculiar contribution to humanity must be spiritual or we lose the chance to make a contribution as a race to the sum total of world building culture.

Let the laymen too think. And let the Menckens and highbrows preach them a sermon. To hold up the vices of the ministry and to veil the vices of the laity who are jointly responsible for these conditions gets us nowhere. Let us confess our sins together before God and turn back into the road of common prayer and concerted endeavor for the elevation of our ills and for the constructive salvation of our group. Heed the summons of the old Negro spiritual would be practical here:

"We will all bow together on our knees
We will all bow together on our knees
We will bow on our knees
And will face the rising sun
O, Lord, have mercy on me."

From the foregoing, brethren, I move Mr. Mencken a vote of thanks.
Charlotte, N. C.

Sorority Discour

Should Take Part In All Activities, Make Friends With Whites Tactfully

Achievements of Race Should Be Brought to Attention of Teachers, Says A. K. A.

(Editor's Note: This is the concluding instalment of an article by Miss Gittens dealing with the problem of the colored girl in mixed high schools. It is a resume of a conference on the subject held in New York recently by the Alpha Kappa Alpha sorority, of which Miss Gittens was chairman. Miss Gittens is instructor of Latin in the James Monroe High school of New York City.)

By ISA MARY GITTENS

NEW YORK, July 21.—The next topics discussed in our conference in the Urban League Building on the problems of the colored girl in the mixed high schools were:

IV. Relation of Colored Girls to Whites in Class and Clubs, by Miss Evelyn Brow, of Wadleigh High school. of Wadleigh.

V. Relation of Colored Girls to Whites Outside of Class and Clubs, by Miss Belle Tobias,

VI. Relation of Colored Girls to Other Colored Girls, by Miss Ruth Ford, of Hunter High School.

In class, colored girls have a tendency to segregate themselves into little groups, fearing that they will be snubbed by other girls. A colored girl of exceptional ability is often popular in class among the white girls. In clubs where most of the extra-curricular activities of the school are centered, the colored girls take little part. In many instances when the girls attended, it was made clear that they were not welcomed, and as a result, they ceased to attend. The fact that some girls did belong to clubs and did take an active part in the activities seemed to indicate that those who were willing to stand the discomfort of being overlooked would eventually be recognized and would be able to contribute valuable service to the clubs. It was felt that the girls should attend the clubs which are open to all the students and should contribute as often as the opportunity afforded.

Outside of clubs and class there was need of more friendly contacts between the white and colored girls. In building up friendships, colored girls must be willing to make some of the advances; not expecting that they must wait to be spoken to first. Many of the white girls were perfectly at home with colored girls; and a sociable and friendly spirit already exists between girls of both groups.

Colored girls are often unfair in their criticisms of one another, feeling that when one of their group chooses to associate with girls of the white group, she is assuming an attitude of superiority. The question also arose of the support that colored girls should give to another colored girl if nominated for office. Should they all rally to her support irrespective of their preference for some other candidate? It was agreed that they should, since few colored girls have an opportunity to run for office. An example was given of a colored girl who was nominated for office and elected because of the wholehearted effort of the rest of the colored girls.

VII. What May Colored Girls Do To Bring Forth the Merits of the Negro, by Gladys Thorne, of Julia Richman High school.

Teachers and pupils alike evidence great ignorance of Negro History. Since this has been left completely out of the school curriculum, the group felt that the high school girl should, whenever possible, in Assembly, Clubs, Class, bring the contributions of the Negro to civilization to their attention. To do this colored girls must first know something of the cultural background of the race, and be willing, not ashamed, to discuss Negro Art, Literature and Music. It was believed that a knowledge of the achievements of Negroes would win for the group greater respect.

At the end of the discussion, Miss Juliette Dericotte of the Delta Sigma Theta sorority, gave a talk to the girls, summarizing their discussion and emphasizing the necessity for each girl to decide definitely just why she goes to High school—what is her objective—and then to shape her conduct and effort toward that end.

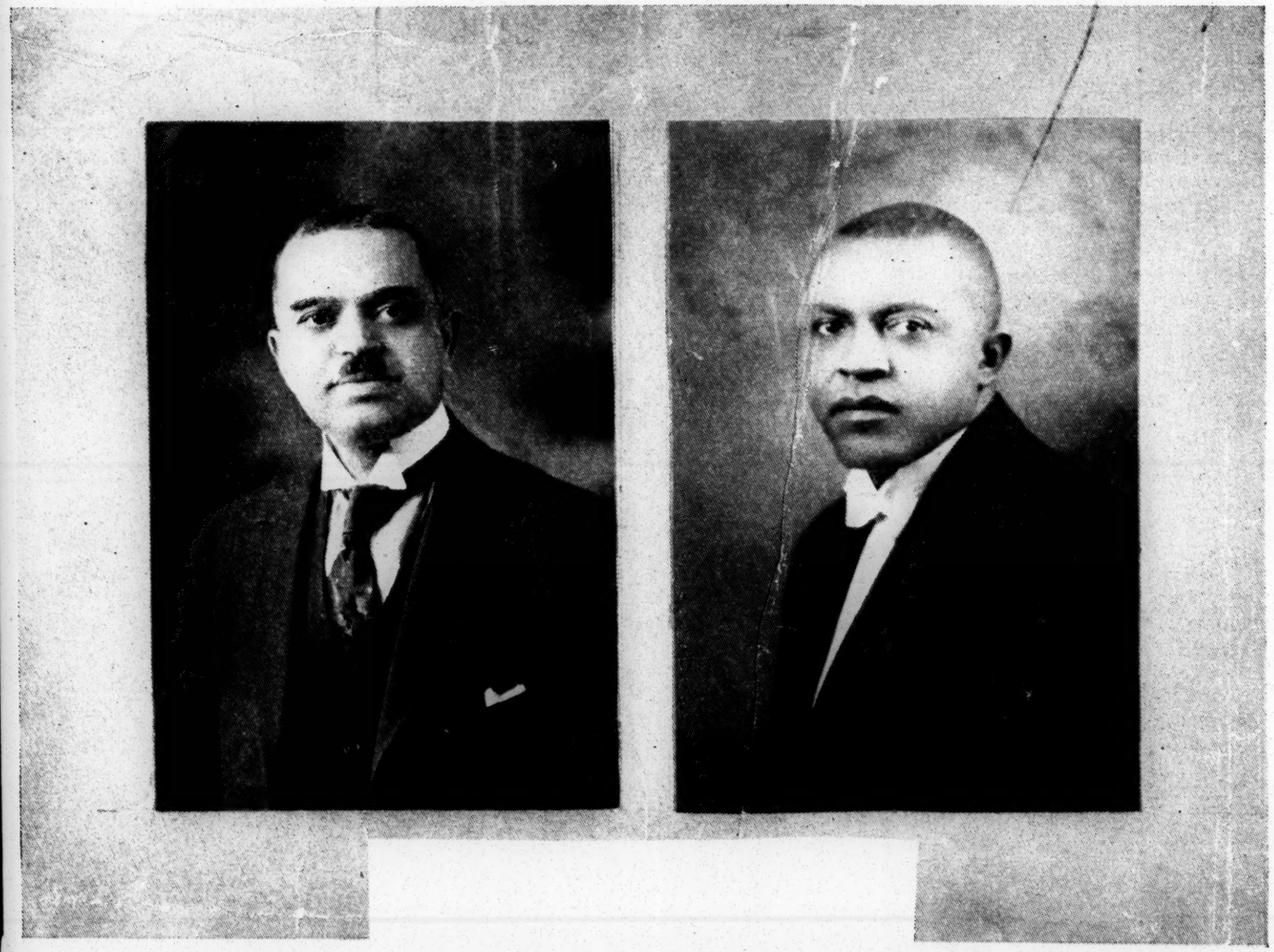
The conference seemed to have pleased the girls greatly, and to have aroused keen interest in their analysis of the problems that confront colored girls in high school. To the sponsors of the conference it was most gratifying to see the capable and fearless manner in which the girls attacked the problem; the frankness with which they criticized themselves and the splendid ability they showed in expressing their ideas.

All women should read the MAZOLA ad running on the Woman's page of the Courier. It tells you how to secure a cook book for 10 cents. Don't fail to clip and return this ad coupon to Corn Products Co., Fourth avenue and Liberty street, Pittsburgh, Pa.

Racial Consciousness – 1927

Messenger August, 1927

THE AFRAMERICAN ACADEMY



R. H. RUTHERFORD

C. F. RICHARDSON

ROBERT H. RUTHERFORD

A native of Acworth, Ga., where he was born 38 years ago, Mr. Rutherford is a graduate of Howard University and the very efficient President of the National Benefit Life Insurance Company, which was founded in 1898 by S. W. Rutherford, his father, who is at present Secretary of the company. This company owns over a quarter million dollars worth of real estate, $800,000 in stocks and bonds, issued $200,000 in new policies in 1926, paid $381,936 in death claims that year, and has issued over 42 millions in new insurance. A few months ago Mr. Rutherford's company absorbed the Standard Life Insurance Company, of Atlanta, Ga., which has previously passed into the hands of white people. He is one of our leading business men.

CLIFTON F. RICHARDSON

This young man, born in Marshall, Texas, in 1891, has the enviable reputation of being the most militant and courageous Negro editor in the South. In a land where Negro editors pussyfoot and hem and haw, Mr. Richardson states the truth, as he sees it, each week in his "Houston Informer," and as a consequence the Klan has several times threatened his life. He is Secretary of the Houston Colored Commercial Club, Secretary of the Black-Tan Republican Party of Texas, Pres. of the Real Bldg. and Loan Ass'n., Vice-Pres. of the Safety Loan and Brokerage Co. of Houston, Pres. of the Coleridge-Taylor Choral Club, and Pres. of the Webster-Richardson Publishing Co. He is a graduate of Bishop College, Marshall, Texas.

CHARLOTTE HAWKINS BROWN

CHARLOTTE HAWKINS BROWN

Founder and Principal of Palmer Memorial Institute, Sedalia, N. C., Mrs. Brown has seen her institution grow from almost nothing to an educational plant valued at $200,000 and ranking among the best of the smaller schools in the South. In 1926 she obtained $250,000 for a permanent endowment of the school, which will operate under the American Missionary Association. She is President of the North Carolina Federation of Colored Women's Clubs, founder of the North Carolina home for delinquent colored girls, and selected as one of the seven educators honored by the North Carolina Board of Education in its Hall of Fame at the Sesquicentennial Exposition. She was born in Henderson, N. C.

COUNTEE CULLEN

Born in New York City in 1903, he graduated from New York University in June, 1925, with a Bachelor of Arts degree, and later received the degree of Master of Arts from Harvard University. His first poem, "To a Swimmer" appeared in the May, 1918, issue of "The Modern School Magazine." Later, his verse appeared in "The Crisis." In November, 1923, "To a Brown Boy" appeared in "The Bookman." Mr. Cullen's poems have also appeared in "Harper's," "The American Mercury," "The Century," "The Nation," "Poetry," "Opportunity." "The Messenger," "The Survey Graphic," "The New York Tribune," "The Literary Digest" and the "New York World." He has won several poetry prizes. He is Assistant Editor of "Opportunity."

AARON DOUGLAS

Aframerican Academy

AARON DOUGLAS

A graduate of the Fine Arts School of the University of Nebraska, he has studied portraiture and design with Winold Reiss for the past two years in New York City. He has contributed drawings to "Theater Arts," "The New Negro," "Opportunity," "Fire," "The Crisis' and "The American Monthly." His best work appeared in "God's Trombones." In 1925 he received "The Crisis" prize for art, and in 1927 he received the "Opportunity" prize for pictorial composition. Mr. Douglas was born in Topeka, Kansas, 29 years ago. He is at present employed as Art Critic on the staff of "The Crisis."

AN INSTANCE OF SENSATIONALISM

For some weeks the featured sensation of Negro newspapers has been the alleged marriage of Miss Josephine Baker to an Italian nobleman. Red headlines have fed the corrupt taste of a gossipy public. Apparently no effort has been made to publish the truth. It has sufficed merely to broadcast a questionable rumor.

The core of this feature has been that "a black girl marries a white count." This tune has been overplayed by Negro newspapers. It smacks of the sort of interracial commingling that is not desirable. It should be sparingly and carefully used—that is, in such a manner that no unwholesome sentiments would be created. It is moreover inconsistent with the policy that Negroes are ordinary human beings, capable of normal conduct without excessive notoriety. It is not epochal or momentous that such a marriage should occur. Interracial alliances are frequent occurrences in Europe.

Further, there is no particular credit to the Negro in such publicity. It feeds the vanity of the majority type of Negro—that type which seeks to associate with the white man, and to copy his superficial habits, without regard for the fundamentals of civilization. This alleged marriage is an excellent dose of the worst kind of so-called social equality. No kingdoms have been united, no great world alliances have been made which justify stampeding the public mind. There is a reasonable and fair criticism that such a marriage is more an insult, than a worthy achievement to be flared as a racial accomplishment. If the American Negro will awaken his racial consciousness and peruse these facts, he will wonder why a black man with red blood can not make as successful mate as a white man with "blue blood." In fact, this seems another example of the tendency among American Negroes to reward themselves with a white mate whenever the opportunity appears. There are Negroes who must always glorify themselves in order to rise to false and glimmering heights. It is seldom that such unions are a credit to the age-old institution of marriage. Or to any parties concerned.

Both the truth of the marriage and the nobility of the "count" have been doubted. Reasonable and unbiased accounts contend that the broadcasting was initiated by Miss Baker as a publicity stunt, while still others claim that the whole rumor is absolutely groundless. This diversity of opinion among the newspapers themselves shows the lack of wisdom in publishing this rumor in such glowing headlines without factual verification.

This sort of notoriety has for a long time monopolized the headlines and news stories of Negro journals. Sensationalism has been followed at the expense of truth and sound newspaper policy. The public mind is poisoned weekly by foul stories of immorality and adulterous conquests, not fit for public consumption.

It seems that this truth-obscuring practice is solely for the purpose of making money. Newspapers of policy and integrity do not stoop to unscrupulous devices to increase their circulation; journalism is one of the few great leaders of public opinion. Unless it is directed in the proper channels, the public's confidence will be abused and journalism will be perverted.

The Negro journals should realize their mission. They should realize that their task is a tremendous and responsible one. It is traitorous and cowardly to foist sensationalism on peoples who are likely to rely upon the publications carrying them.

Sensationalism does not pay in the long run and newspapers utilizing it soon lose their reliability and character. They become little more than "comic sections" and yellow journals.

We consider the alleged marriage of Miss Baker to the "count" as no particular credit or disgrace. In fact, the marriage itself is inconsequential. But we loathe the type of journalism which this story has characterized. It is unfortunate that so many Negro journals pattern after some of the worst papers of the white group and play upon baser sentiments in order to attract the public.

It is to be hoped in the future sensationalism will be discontinued and journalism will be allowed to follow its proper course.

Racial Consciousness - 1927 I

"DARKY MELODIES;" "DARKY SINGERS!"

In an attempt either to be facetious, funny or familiar, two of our daily white newspapers, in referring to the musical program rendered by a chorus from Prairie View State College at the City Auditorium, Sunday night, as a part of the entertainment for the American Bankers' Association, employed the word, "darky," which is very distasteful to every self-respecting and race-loving Negro man, woman and child.

The Negro does not relish the idea nor admire the practice of being called "darky" and "nigger" any more than the white man enjoys the appellation of "whitey," "cracker," "peck," "rebel," etc.; and it was not necessary for the writers on these two Houston daily newspapers to refer, either to the music or singers, as "darky melodies" sung as only the "Southern darky" can sing them.

In fact, they are not "darky melodies," but Negro spirituals, jubilees and folk songs—the only typical American music of any noteworthy character, consequence and charm; and, while these songs are sung for the entertainment, enlightenment and edification of white auditors, they are not sung with the idea that the white newspapers will sneeringly and opprobriously allude to the music as "darky melodies" and to the race singers as "darky singers."

10-29-27

Just such newspaper jibes and thrusts as the ones which appeared in these two Houston newspapers—one a morning publication and the other an afternoon publication—account, in a large measure, for the unwillingness on the part of so many Negroes to sing these songs to white audiences.

If the white daily newspapers of Houston are to refer to these songs as "darky melodies," and if the intelligent young members of the race (such as composed the large chorus from Prairie View State Normal and Industrial College) are to be referred to as "darky singers," it were better that the principal and musical directress of the school refuse to consider any further engagements of this nature in Houston.

Houston Papers

Just why these two white newspaper editors should wait until the city was filled with distinguished visitors from all sections of the country, at the annual meeting of the financial leaders of America, to insult the entire colored race, rather puzzles us; unless they adopted this course in an effort to show our visitors that they still regard the Negro in Houston as a "thing" (something to be played with or to have fun with) and not a human being.

It was certainly an unkindly cut and a blow administered the race and community below the belt; and no intelligent and decent white man, who knows that Negroes do not like to be referred to nor addressed as "darkies," "niggers," etc., will use such insulting language either in his speeches or writings.

HISTORICALLY SPEAKING

Wide-awake citizens and officials in Chicago are fighting in order that the histories that young Americans must study might truly give "a record of past events." We black Americans are also interested in that idea. We do not believe that American and English historians of modern and medieval times have given us our correct places in history. We know that historians of the Spanish-American, Mexican and late world war have conscientiously and religiously "played us down." They have advertently garbled the facts. No histories that have been correlated by American white men in recent years have made any attempts to tell the story of our courage and valour in defense of Old Glory. Our history, for obvious reasons, has been misinterpreted by civilization.

10-29-27

England has, according to the report of renowned Egyptologists, deliberately buried all of the records of our ancient glory. England has robbed society of its findings in archeology in the hope that its black colonies might not become naughty and obstreperous. England has cold-bloodedly denied to us the glory of our ancestors' achievements. We should be profoundly interested in the movement that purports to have the truth told in our school books. It would be a wonderful thing if the people of America could be told the true story of San Juan Hill and Carrizal. American students should know about Matthew Henson, who was really the first man to reach the North Pole. These are little incidents that have happened during the last thirty years and remain fresh in our own memories. This fight to get anti-American propaganda and lies out of the school books is most meritorious and we sincerely hope that the truth about us will be included in the next set of histories that are approved in Chicago.

Chicago Defender

DuBois, Former Secretary, Raps Welfare Organization and Asks Square Deal for Colored Workers

Charging discrimination among colored organizations, with preferment given college graduates, regardless of efficiency, Miss Madeline G. Allison, in a lengthy article appearing in a Sunday morning paper, makes public the distinction, openly made and practised in the offices of "good welfare organizations.

Prefacing her story with an interesting, thorough familiar account of what happens to colored men and women when they apply for clerical positions in the many retail stores of Harlem, Miss Allison gives an interesting insight into the clever ruses used by the various firms in the evasion of employing colored help.

10-22-27 New York, N.Y.

But the gist of her story is summed up in the attacks on the National Assosiation for the Advancement of Colored People and the National Urban League. For about twelve years Miss Allison says she was employed at the National Association's offices in various capacities, first as clerk, then as personal secretary to Dr. W. E. B. DuBois and as an editorial assistant on the "Crisis" magazine, the official organ of the N. A. A. C. P.

However, according to Miss Allison, she received a salary of $25 a week for her services. She states:

"What white woman, giving her services, would be satisfied with a salary—or rather wage—of $25 a week? This work, however, was for the advancement of colored people, and was I not colored too? Yet I came to realize that even among colored people there was prejudice—that one without a college degree was not deserving of other than ordinary compensation, no matter how important their work might be.

"It is difficult to put this picture into words, but I shall try. The literary editor, who was receiving a salary double my own, for reasons which will follow, had an office with a door, even as I. Being just an ordinary being, I always knock on a door, regardless of whether the person inside happens to be a college graduate, or a "porter, dishwasher or bussboy." One day I suggested to the literary editor in somewhat positive manner, that she knock on my door when she wished to enter, rather than open it abruptly and throw things on my desk, and she remarked rather heatedly, that she was a college graduate, had taught school, studied and traveled abroad and I was older than I.

"Of course, it was time for me to resign when the editor upheld this principle. And it is time for supporters of these organizations that are supposed to be championing the rights of colored people to find out whether an employee is being paid to get results or bicker over the privileges of a college graduate."

This interesting article has created a furor among persons who have worked with the associations named and is shedding a new light

RACE LEADERS PLAN FOR STOCK TAKING AND FACT FINDING CONFERENCE

DURHAM, N. C., Oct. 1 (ANP)—Plans for what is expected to be a meeting epoch making in its results on racial life and activities were discussed here last Thursday when a committee of men and women who stand at the forefront of racial effort made arrangements for a conference of leaders of Negro thought and activities to be held in Durham, December 7-9.

10-8-27

This stock taking and fact finding conference on the American Negro as it has been named is being arranged by an executive committee of which Dr. William E. DuBois, editor of the Crisis, Dr. Robert R. Moton, principal of Tuskegeee, Mrs. Mary McLeod Bethune president of the National Association of Colortd Women's Clubs, Dr. L. K. Williams,

president of the National Baptist Convention, and Dr. John R. Hawkins, are members. The call was issued by a group of Durham citizens, prominent in the commercial, educational, civic life of the country, Prof. W. G. Pearson, C. C. Spaulding, Dr. James E. Shepard, and J. M. Avery, who will also serve in the executive committee.

That the conference would take stock of and present facts regarding the whole question of Negro life in America were the ideas stressed by Dr. DuBois and Mrs. Bethune, who took an active part in shaping the arrangements for the meeting. The program will aim to survey specifically the present day status of the Negro. What he is doing in various fields, how far our organizations are functioning, and what the needs of the group are. It is going to try to find out "What is the matter with the Negro and Why," as well as suggest a program based on their finds. The following subjects have been outlined: 1. Work and wages; 2. Retail business, commerce and manufacturing; 3. Savings, credit and insurance; 4. Our religious belief and activities; 5. Our political situation; 6. Elementary, high school and college education; 7. Health and home life; 8. Crime and social uplift.

With regard to each subject; A—A documentary report on present conditions prepared by an expert; B—A report of existing organized work showing what has been done and what is planned. Presentation by representatives of organizations; C—Debate and conference on: 1. How the work of existing organizations can be improved; 2. What further work existing organizations can do; 3. What furthe organization is neccessary.

Durham was selected as an ideal place to hold the meeting because of the achievement of Negroes along businss lines for the usual accomodations offered, the fine relationship between the races, the excellent railroad facilities and the famous Durham hospitality insuring the comfort of the visitors while its southern location placed it near the heart of the group. Dr. Shepard announced that two hundred acceptances of the invitations issued had already been received and a few among those who have announced their hearty co-operation are Dr. Mordecai Johnson, Emmett J. Scott, William Pickens, Bishop W. J. Walls, Ben. J. Davis, William C. Matthews, R. R. Wright, R. L. Vann, P B. Young, Cary Murphy, and Perry W. Howard.

The Same Old Problems

THE WASHINGTON TRIBUNE informs its readers that Carl Van Vechten is about to visit the capital, apparently to write another "Nigger Heaven," and warns them to be careful what they say and do when he is around. The Tribune ends by wondering when Negro writers will get busy and write about Negro life.

THIS QUESTION is asked by many; the answer occurs to few. The Negro writer's problem is the same as that of the Negro in everything else. A young Negro graduate of Columbia University recently applied for a clerkship in a large New York department store and was refused. The Negro writer sends a story of normal Negro life to a large publisher and it is refused because it does not meet the white public's idea of the Negro.

IT IS SIGNIFICANT that all the stories and plays of Negro life which have won the approval of the general white public have dealt with tragedy or decadence. "Emperor Jones," "In Abraham's Bosom," "Goat Alley," "Porgy," "Nigger Heaven," "Birthright," "God's Stepchildren" are in this class. Humorous stories, such as those of Cohen and others, portray the Negro as a ridiculous character or a shooter and cutter. In not one of them is there anything inspiring the Negro to lift up his head. More or less subtly they tell him it is futile for him to aspire, that he is hopelessly and eternally inferior, that the wages of aspiration are defeat and death.

FOR A NEGRO writer to follow these examples and pander to this taste would indeed be death. On the other hand, if he takes the opposite stand and glorifies his race as countless white authors have glorified theirs, where is his public? When we have Negro department stores we shall have Negro clerks. When we have Negro publishers and a large Negro reading public, we shall have real Negro writers and real Negro stories.

"The Big Dance"

(By Dr. R. R. Wright, Jr., in the Christian Recorder)

In a certain city the college men and women are going to give "the swellest ball ever given," and to do so they are taxing themselves heavily. Everything considered it will cost several thousand dollars. The editor expressed himself as opposed to such extravagance and was told that "you are expected to oppose this as a preacher." But we oppose it because it is wrong.

First, our belief is that college men ought not be leaders in the dance life of our people but their intellectual life. And the Lord knows we need intellectual leadership badly.

But to be more practical, if these college people would take the money they spend for a dance and help deserving students they would do well; but they won't do this. The churches made up of ordinary Negroes will establish colleges; but no Negro college organization has ever been known to even maintain a professorship in any college; though they spend on dances every year enough to pay several good professors. The Elks made up of ordinary, uneducated Negroes did last year for education more than all the Negro college groups in the country did; yet we ought to look to this college group for leadership in this thing. They ought to be in the lead beckoning the church and the Elks on.

We suggested a temple of learning to be built by college men in our large cities, a sort of club or center of culture, standing in the community for culture, as the church does for religion. But the college men don't consider that. What have they built? Nothing. Yet they criticize the church, or the Pythians, or the Elks or the Odd Fellows for putting up substantial buildings. The college fraternities and sororities don't even own the dance halls they so love to patronize; and they are so "swell" that they must hire them from white people. It is a crying shame. And it is time sober, sensible people who give these "collegians" their support, should protest against such. The uneducated Negro supports the college trained doctor, and lawyer, and dentist, and he takes their hard earned money to dance in a white man's hall, and thus sets a bad example for the community.

In this city a young woman had to stop her college work last year because of lack of funds; another's mother had the sheriff sell her home because of debt incurred to keep her daughter in school. More than half of the students have a hard time making ends meet, and many are the tragedies that overtake these young lives. Yet we do not hear of these college men digging down in their pockets to help such situations.

We are opposed everlastingly to the college men giving the biggest ball in any city. It is a sin. It is a shame. It is the wrong example to the young. We would favor the college men helping to establish the biggest students' loan fund, or the biggest students' em-

Continued on

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ployment agency. We would like to see college men unite in encouraging some of their members to make the biggest bank, or insurance company, or drug store, or dress-making or tailoring establishment, or any other thing which meant something to the community.

There will be a half dozen boys and girls who will drop out of the university this year. But on with the dance! There are now a dozen who are taxed for the dance who can not this moment buy books, or pay car fare, or meet their board bill—but on with the dance! There are many parents sacrificing nobly to educate their children who never saw a gilded ball room, who never heard the latest "syncopated jaz orchestra," who never wore the latest in evening dress; they are eking out a miserable existence to educate their children. But on with the dance! Yes, they were dancing when Waterloo fell They will always be dancing—these unthinking, parasitic apes of the idle rich whites.

But the pity of it is that such a program should have the encouragement of serious people who do not dance themselves: who profess not to find any pleasure in dancing. Can it be that they have permitted their better sense to be subjugated by the wishes of the giddy minority?

Now we are not enveighing against college men and women as individuals; for they are doing a wonderful work. But their college organizations are too far below their individual standards. And since an organization must represent to the community an ideal, we insist that the college organizations have a higher standard. If they do not they are demoralizing and should have, as they will ultimately have, the contempt of the community.

With the great work we have to do to give our people proper standing in this American community, we see no time to waste in big balls, and other frivolities. Certainly the men and women whom the public has educated should give more back to the public than leadership in pleasure. With our labor untrained and unorganized, with the possibilities of our business development almost untouched, with practically no factories to manufacture the shoes, hats, clothes we wear, and with our agriculture in the most primitive stage, with not a single college for Negroes in the land outside of those supported by the churches or white people, with the Negro looked upon everywhere as an object of philanthropy, as an underling or outcast, it does seem to us that we have a right to demand of our organized college group more than "the swellest ball of the season."

Gimbel Bros. Station Asks Floyd J. Calvin To Direct Monthly Event

Success of Speech, "Some Notable Colored Men," Wins Courier Regular Place "On the Air"

NEW YORK, Nov. 3.—The wide and favorable reception accorded the radio talk, "Some Notable Colored men," which was given over Station WGBS (Gimbel Brothers) on October 3 by Floyd J. Calvin, Special Feature Editor of The Pittsburgh Courier, has caused the Gimbel Brothers' station management to place on their schedule for once a month "The Pittsburgh Courier Hour," under the direction of Mr. Calvin, and its first appearance will be on Saturday afternoon, November 26, from 3 to 4. During this period a program of music, both vocal and instrumental, by prominent artists, will be broadcast, and Mr. Calvin will deliver a ten-minute talk on "The One Hundredth Anniversary of the Negro Press."

Miss Terese Rose Nagel, manager of the day programs of the Gimbel Station, was very favorably impressed by the fact that five well-known papers in different sections of the country printed Mr. Calvin's speech in full. They were The Pittsburgh Courier, The Philadelphia Tribune, The Chicago Bee, The Cincinnati Union and The Houston Informer. Also the fact that the New York World carried a condensed report of the speech and that numerous letters from Race leaders in all walks of life praised the event, had a most wholesome effect. Letters were received from Dr. Emmett J. Scott, Attorney F. B. Ransom, C. Benjamin Curley, W. P. Dabney, Dr. R. R. Moton, Eugene Gordon, C. C. Spaulding, Dr. Henry M. Hinton, Dr. George W. Carver, Forrester B. Washington, Prof. Benjamin Brawley, Dr. C. V. Roman, Dr. James E. Shepard, Dean Ambrose Caliver and W. C. Handy. Dr. Moton's letter, which has not been published, reads: "I appreciate very much your sending me the page from the New York World containing reference to your recent address on some notable Negroes which was broadcast over WGBS some days ago. Particularly am I grateful to you for your reference to me."

J. A. Rogers, now in Europe, wrote Mr. Calvin from Paris: "Received the clipping from the New York World today and thank you very much, all the more because I feel there are others more worthy of the honor. Whatever the coming generation may have to say of neglect of the men who are trying to achieve in this generation, it certainly cannot accuse you of it, for you are doing all you can to encourage it, thereby making yourself the 101st noted Negro."

"The Pittsburgh Courier Hour" marks the first time a Negro newspaper has been accorded such an honor in the history of Negro journalism. When making public the announcement, Mr. Calvin said: "Of course, as a practical newspaper man, I take especial pride in the fact that the paper I represent has been accorded this signal honor, but I want to thank most heartily those who have so unselfishly co-operated with me in helping to make this recognition possible. It was very magnamimous of the other newspapers to assist me to the extent that they did. It shows they not only appreciated a genuine constructive effort, but put aside what might have been construed as personal feeling for the benefit of the group as a whole. I am sure they are all proud of the fact that one of their fraternity is to have an opportunity to render wider service than the printed page affords, and I pledge one and all that as director of 'The Pittsburgh Courier Hour,' I will seek to build good will for the group as a whole."

Calvin Gets More Letters

Two more letters, one from Dr. Mordecai W. Johnson, President of Howard University, Washington, D. C., and the other from Renzi B. Lemus, President of the Brotherhood of Dining Car Employees, have been received by Floyd J. Calvin praising his radio speech on "Some Notable Colored Men."

Dr. Johnson wrote: "Please allow me to thank you for sending me the copy of The World, Tuesday, October 4th, containing the article on "Negro Achievers Cited Over the Radio.

"With cordial regards and best wishes, I am sincerely yours,

(Signed) Mordecai W. Johnson."

Mr. Lemus wrote: "Incomparable in usefulness—hence greatness—to Dr. Carver of Tuskee, it is impossible for me to be as modest. It was good of you, nevertheless, to add my name to nine and ninety great men's names in completing your list of One Hundred Negroes, therefore, American notables, which you sent broadcast over the ether from Gimbel's at New York on October 3.

"Be assured, dear friend, that my belated acknowledgment is none the less grateful on this account. I have been away from the office for 10 weeks and felt that you should hear from me here.

"It is not difficult to persuade the members of the Brotherhood of Dining Car Employees that you are the greatest benefactor. They are encouraged and uplifted to know that their achievements merit your attention to the extent they seem to have. Our work requires no propaganda and little home-made publicity, which causes us to suffer somewhat by comparison, and when a neutral broadcasts about us it makes us happy, indeed; so the institution joins me in thanks and in acknowledging appreciation of our deep sense of obligation to you, to the Pittsburgh Courier, and to Gimbel's.

"It might interest you to hear that on pp. 164-165 of the U. S. Department of Labor reports on "Trade Agreements, 1926" will be found a reproduction, verbatim, etc., of our Agreement with the New York, New Haven and Hartford R. R., which is the third revision of the 1921 original. By the way, thanks for that New York World clipping, which you would have sent if you had known my address."

TOO MANY COLORED CHURCHES!

When one beholds the multiplicity of Negro churches in the average Negro neighborhood, either of the North or South, he is forced to admit that our race is getting top-heavy with churches; that, poverty-stricken as we are, we waste entirely too much money in erecting houses of worship to the Lord.

Too many of our churches are established, and houses of worship erected or acquired, just to afford a fat position for some man with a "burning zeal," whose religious fervor is largely determined by the size of the contribution in the church collection plates.

Within two blocks of a certain area in Houston are six colored churches, and it appears that they are always engaged in a contest to see which congregation can raise the most money, sing the loudest songs, pray the longest (and, incidentally, the loudest) prayers, hold the most lengthy service and which pastor can out-preach and out-do the other.

As a result of this protracted contest, these churches—at least four of them—hold religious services every night in the week and throughout the day on Sundays; and, judging from the mirth of the spectators and onlookers, one would readily conclude that a minstrel or comedy was in progress.

Not being satisfied with reducing a large number of such members to poverty and keeping them in ignorance, too many of these preachers are really making social and economic liabilities out of an alarmingly large number of their ardent adherents, devoted followers, and duped devotees, and even persons residing in close proximity to these "perpetual" churches.

Any man or woman who remains at either church, theatre dance or lodge meeting, or any other type of meeting or place, until midnight every night in the week, or who can not sleep because of attendant noise until a late hour every night, will not be fit long to do his or her daily task; and thus his industrial efficiency is impaired with the resultant jeopardy of his job.

The Negro, above all other races, needs a sane and sensible religion; and the religion of the Lowly Nazarene is just that type, but its interpreters have largely misinterpreted it, and the spirit of selfishness has crowded the spirit of Jesus Christ not only out of the pews, but in many instances completely out of both the pulpit and church.

Believing in that doctrine that "a servant is worthy of his hire," it appears that our modern-day servants are quite adept at looking after their "hire;" but they seem to forget that the same book also teaches that "it is more blessed to give than to receive."

If the Negro race would harness its forces in business, commercial and economic enterprises as it does in drives and campaigns to erect churches on every corner (and even between blocks), the world would have more faith in and respect for our haunted religion and Christianity.

There are persons in the Negro race who will not put one penny into any business or commercial project among their race, even though the concern is functioning and making places for the youths of their own race and members of their immediate families; yet these same persons will pauperize themselves in making contributions towards building some church edifice, which is seldom needed.

The Informer does not take the arbitrary attitude that the Negro race does not need well-appointed, commodious and modern temples for religious worship, but instead of being content with a few creditable churches, we show our divisive and splitting propensities by trying to organize and build churches on every street corner.

Economy and common sense should teach us that, in the long run, it is considerably cheaper and more economical to have just a few good churches and able pastors, than to have a surplus crop of cheap and makeshift church houses and ignorant, lazy and shiftless preachers, who open the services talking about money and close with a collection being "lifted" or taken after the benediction.

No race which spends principally all of its time, contributes most of its money and exerts the larger amount of its energy towards a church building and preacher-fattening program, can ever expect to cut much of a swath in the field of human endeavor and racial accomplishment.

Races are not rated and judged by the many church houses they erect—as important as houses of worship are, and as essential as churches are in shaping and molding the lives of the people—but the true test and measure of a race's greatness lies in unselfish service to the social family, its impression upon contemporaneous and succeeding civilizations, and its contributions to unborn generations.

Unless a church has some particular and peculiar—yea, distinct—service which it can render to its communicants and society, even though its towers touch the skies, and its beauty rivals the granduer of Solomon's temple, its influence for good is of a very doubtful nature.

As a race we should build good, substantial churches, but fewer of them; for a wealthy and well-fixed race could hardly afford to support and maintain the type and number of churches with which the Negro race is burdened and afflicted.

Racial Consciousness- 1927

Wanted—A Healthy Racial Respect

By ALGERNON B. JACKSON, M. D.
Director Department of Public Health
Howard University, Washington, D. C.

The Negro needs more than health of body; he must have health of soul, mind, spirit, and conscience. The following article appeared in the "Hilltop," a student publication of Howard University. The author of it must indeed be modest for in no place do I find his name. However, I cannot allow his fine ability to think and write with such power, go unhonored and unsung. Here is budding leadership. May we have more? Heaven knows we need them. But read what he has to say:

Any race of people, black or white, that is lacking in race pride, self-respect, self-confidence, and faith in its own ultimate ability to make good will never count much in the civilization of the world. Any race or individual that places selfish preferment above racial consciousness, will in like manner, fail to be a potent factor in the things that count most in the world's civilization.

Not so long ago, the writer, while walking down "You" St., saw a sight that utterly disgusted him. A white quack doctor had a little stand in front of one of the colored barber shops, selling a panacea for all ills. He had two colored men as his assistants. The conduct of these two men was disgraceful. As all of us are aware, at certain hours of the day "You" Street teems with the young women of our race on their way home from the various schools. These two clowns made some very smutty remarks about the young women as they passed, much to the amusement of the dirty crooks of the Nordic extraction, as well as a few of the "college boys" who were getting a kick out of being there.

We cannot expect anybody else to have any more faith in us than we have in ourselves any more than we can expect white men to respect us for qualities we do not appreciate or discover in ourselves. Nobody is going to have more respect or esteem for us than we manifest for ourselves by our conduct. We are able to overlook the two ignorant clowns because they know not what they were doing; but when our high school and college youths condone such a performance with their appearance there, it is time for our institutions of learning to close their doors and hang out the "for rent" sign.

VIRGINIAN-PILOT
NORFOLK, VA.

JUN 18 1927

Has a "New Negro" Arrived?

[From the Norfolk Journal and Guide]

Lest that school of writes who has seen the actual arrival of a "New Negro" become too confident of its convictions, and lest the literati get too far from actualities in the fashion of this phenomenon described as the "New Negro," Dr. W. S. Turner, of Shaw University, in the March number of Social Forces, asks 'Has the Negro Arrived?" and under this caption gives a discussion which will provoke penetrating thought in the minds of those who too readily assume that our group has arrived. Dr. Turner concludes with the thought that while there is much said about the Negro as a new creature, "he is only changing with the changing order as he learns the art of social adjustment." Doubtless the most striking idea conveyed in Dr. Turner's analysis is the fact that though the Negro is acquiring new types of behavior and improving his social vision the transition from the old order to the new has not been sufficiently pronounced on a scale of wide enough proportions to warrant the conclusion that there has been anything like a social revolution.

Says Dr. Turner, "An understanding of the social forces determining Negro life leads one to conclude that a great deal more of the old order, the old Negro and the old viewpoint remain than the writers of the new declaration of independence seem to realize." The writer finds that in the South the conditions that molded the life of the old Negro, "the economic and social conflict evolved from slavery," in a large measure still exist. More than 35 per cent of the Negroes above 21 years of age in Georgia; 38 per cent in Alabama and 43 per cent in Louisiana are illiterate, while from 80 to 90 per cent of the Negro farmers of some parts of the South still are tenants and croppers. Dr. Turner points out. He also sees that the Uncle Toms, the subservient type of Negro, "has not been swept so suddenly from the stage of action as some of the exponents of the new order assume." Even in Harlem, the greatest Negro city in the world, Dr. Turner declares, "the backwoods culture of the South and the sugar cane plantations of the West Indies persists." The mass of illiterate adults of the South, the enslaved tenants and croppers added to the poverty-stricken masses in the cities North and South, "the millions of menials coming inevitably in the transition from chattel slavery to economic independence, at best can only be slightly touched by the currents of the modern world."

Dr. Turner does not believe that the new Negro can in any large measure become a social reality as long as these conditions obtain. What he says on this subject actually places the much heralded New Negro in an almost insignificantly small group in comparison with the race entity, and takes much from he glamour of the acclaim that our group has arrived.

The Negro in Texas

By KELLY MILLER

"Negroes Bury Too Much Money in the Ground"

The New York Amsterdam News 7-31-27

THIS disease is done in Wichita Falls, Texas, which in turn is done in oil. Not one of my readers out of a hundred knows where Wichita Falls is. Neither did I until my itinerary brought me here. It is located near the northwest border of the State and was brought into prominence by the oil development which has brought a boom to so many Texas towns.

By some strange coincidence oil wells are frequently found on Negro farms. The owners receive the usual royalty which has suddenly transformed many a family from poverty to affluence. But in too many instances they were not ready for their newfound wealth. One hears of but few instances in Texas where it has inured to substantial personal or racial benefit. Either the white custodians reap the major advantages or extravagance or poor judgment brings on the usual results.

I have had an excellent opportunity to study Texas conditions during the past two weeks. During this time I have covered the principal points in the state and have conferred with men in all walks of life who know most about local conditions.

There are absolutely no racial troubles in the South, if one is to judge by the assurances which come to him from all sides by citizens of the several communities. I can recall visiting forty cities in the South and in each I am assured that this particular city is the best community in the South; that the relation between the races is peaceful, friendly and mutually helpful. The local citizenry seems to know nothing of or to quickly forget the fierce racial outbreaks of which we of the North read so much in the daily and weekly press.

A nationally known citizen of one of the greatest cities in Texas told me that he could not believe the accounts of outrages and atrocities which he reads in northern Negro presses, as they are entirely out of harmony with the observation and experience of a lite-long residence in the South. I attribute much of this optimism and local patriotism of the Negro to his pacific temperament and long suffering and forgiving and forgetting disposition. The late Dr. W. T. Walker, perhaps the greatest preacher that the Negro race has produced, used to say that whenever the Negroes of the North held an indignation meeting for the outrageous treatment of the southern Negro, the southern Negro in turn held a prayer meeting for the pathetic impotency of his northern brother.

I addresed a N. A. A. C. P. meeting in El Paso, jubilant over its forcibly won laurels in the primary victory. But as a general thing one may converse for three hours with the normal Texas Negro, in high or low rank in life, without one word about disfranchisement, segregation or Jim-Crow cars. After waiting for a sufficient lapse of time for voluntary expression on the recent Supreme Court primary decision, I had invariably to provoke comment by direct query. The nonchalant reply was invariably to this effect: "We have not yet had an election since the decision."

The school system in Texas is unusually good. There is an abundant educational fund in which the Negro shares fairly well. The graded teachers are well paid in all parts of the state. High schools with a four-year course and of standard curriculum are maintained in every city of considerable Negro population.

DEAN KELLY MILLER.

The secondary schools usually bear the name of Booker T. Washington, although in two instances they are known as Kelly Miller High Schools. The state authorities are alert to the requirements of the education of the Negro. The legislature has just appropriated $600,000 for the state college at Prairie View.

I addressed one thousand eager, anxious teachers in attendance in summer session to improve their preparation for their life's work. The requirements are being steadily raised. Teachers from all over the state are attending summer schools at Chicago University and other northern institutions. Texas and North Carolina take the lead among southern states in the field of education.

I am chiefly impressed with the activities of the fraternal orders in Texas. I presume that they are more energetic here than in any other state. The Masons, Odd Fellows, Pythians, and Pilgrims, a purely local order, have built great temples costing something like three hundred thousand dollars each. The

total assets of the fraternal orders of the state are estimated at five million dollars. The chief motive for joining these orders is to provide for decent funeral arrangements.

The average fraternity funeral, I am informed, costs around two hundred and fifty dollars. It has become a matter of psychology. A great funeral display has captured the imagination of the masses. Burial without funeral ceremonies has been considered the height of disgrace in all ages. To be denied the rites of sepulture is a stigma abhorrent to every Greek. The Catholic Church exercised control of the conduct of its devotees by threat-

"Texas Is One of the Leading States in Education"

ening them with excommunication and denial of Christian burial. The Negroes often think more of the manner of passing from the world than of the mode of living in it. Insurance to protect his family from distress in case of the unexpected death of the head of the household is much less appealing than decent burial after death. Many of the fraternity members have it understood that there are to be no Fords in their funeral procession. This inordinate variety for pompous burial, beyond the limits of common decency, springs from a vicious psychology. Death is a solemn sacrament which the church has always exalted into the chief ceremonial in the experiences of the deceased. This conceit grew up in a reverential age, when religion related itself chiefly to the world beyond the grave. But as religion is becoming more and more a matter of living in the world that is, as well as or perhaps rather than supernatural existence in the world to be, the process of transition will dwindle in relative significance.

Elbert Hubbard says that a smokestack is as sacred as a church steeple—Booker Washington declares that a bath tub is as sacred as a coffin. They were both unspiritually minded materialists. And yet they point out the direction in which the world is moving. The Negroes of Texas and of the nation, for that matter, bury too much money in the ground. The ceremonial motive obscures the economic waste. In case of the Negro the glaring discrepancy becomes ridiculous. To live in an alley in poverty and want, accumulating all the while sumptuous insurance for a pompous funeral display, verges on the outer rim of absurdity.

The fraternities work in close sympathy and affiliation with the church. The prominent minister is called upon to preach the annual sermon when all of the pomp and glory of the order is on display. The funeral always takes place from the church where the minister has the conspicuous role. Membership in these orders is based upon and presupposes acceptance of basic principles of the Christian creed. The church and the fraternal orders are both calculated to appeal powerfully to the imagination of a simple minded and highly impressionable folk.

In Texas, as elsewhere, the Negro spends extravagantly upon the burial of the dead, but pays little or no attention to the upkeep and beautification of the graveyard where the remains are to rest. I have asked before and now repeat the query, "Why is it that the race neglects its burying ground?" I will return to the consideration of this query at another time.

I had intended to take up the question of secret orders as a field furnishing an outlet for the talent for leadership and ambition for power on the part of those who are shut out from the political domain. But this also will be taken up at another time.

I have still another week in Texas—why not wait until my itinerary is completed to dilate upon my observations? One does not have to eat a whole cake to tell how it tastes.

EXAGGERATION

It was about time for us Americans who live in the pall of prejudice to reject and discard some gross exaggerations and extortions that are being generally circulated in regards to our wealth and achievements. It will be far better for us to know that we are povery-stricken, and are just beginning to round into full blown manhoood than to believe, erroneously, that we have wealth concealed and haorded away and that we are a race of mental prodigies whose brilliance has eclipsed a more fortunate people.

A few days ago a man of great prestige among our people died; for years and years he had been reputed to have been amillionaire and yet when the probate court wound up his affairs he was found to be barely worth five hundred thousand dollars. Almost all of the wealthy men of the black race are ridiculously over-rated. We have very few real millionaires and it will be some years before we will produce any. It is better that this be known rather than have us live in the "paradise of fools."

We are progressing arithmetical precision. We are not setting the world on fire. We are not overshowing other people but we are working out our problems gradually and constructively. It is best that we should because mushroom growth is unhealthy

This is hardly time for racial relaxation, no time for self-admiration, but merely a time for labor and mediation. Neither should be slighted.

The above editorial is taken from the Chicago Whip and says well what we have tried to say many times.

If we do not watch out we will develop into a race of four-flushers. Bragging, Boasting—Begging, that's us.

A speaker before a great audience of Negroes is short of ideas, barren of information, utterly uninteresting, but he can always get "tumultous applause" by saying we are the greatest race under the sun and have made unprecedented progress. Freed in sixty-three without a cent and set adrift but in fifty years we are worth etc., etc. This always gets a hand and the speaker becomes a great orator. Then we go out and beg the **White Folks** for money to build our schools, churches and hospitals. "Consistency, thou art a jewel." **The Whip is right.** There's too much exaggeration and not enough solid foundation.

Racial Consciousness - 1927

MAKE THEM REMOVE THEIR HATS

Nothing illustrates so exactly the contempt some white people have for Negroes as the habit white collectors and salesmen have of keeping their hats on when they enter a Negro home or approach a Negro housewife. The poorest, slouchiest, most slovenly attired white collector will boldly enter a Negro home and never think of taking off his hat as a mark of respect. He has the nerve to chew tobacco and continue his smoking, all the while with his hat on—while he asks for a Negro's money! Needless to say, they would not think of trying to collect a white woman's money and at the same time insult her and her home by a discourteous approach. All Negro women have to do is to ask them to remove their hats when they come in the house—and ask them in no uncertain language.

What Papers Do You Read?

Traversing the subways and elevated systems of New York, the casual observer is impressed with the number of people reading newspapers. One sees papers printed in Hebrew, German, Spanish, Italian, Greek and in every other language under the sun—here in New York. But the saddest side of the picture is the woeful lack of readers of colored journals. Not that colored people are lacking in interest in newspapers—they are eager readers, but seldom does one see any of the great colored weeklies in his travels. Are colored people ashamed to read colored periodicals while travelling from one part of the metropolis to another? This should not be. There are any number of fine papers published by our people, for our people and of our people. With few exceptions, they are all weeklies or monthlies, but if the Swede can read Swedish papers; if the German can read German papers; if the Italian can read Italian papers, and the Hebrew, Hebrew papers, truly the colored man should show his pride in the efforts of his people and read colored papers, not only in the seclusion of his home, or in other privacy, but wherever papers are read. If he wants better papers from his own people, let him do better things; let him learn to support the papers which are interested in his welfare and growth and by helping colored journalism, he will help himself. Patronize your own papers.

Who's Who in Colored America

A Review

By EUGENE GORDON

A Biographical Dictionary of Notable Living Persons of Negro Descent in America. Edited by Joseph J. Boris. Illustrated. 500 pages. Vol. 1. Published by Who's Who in Colored America Corporation, 1133 Broadway, New York, N. Y. Price, $10.

In reading the foreword of Who's Who in Colored America one comes upon this passage: "The reader may miss the sketches of persons whose achievements entitle them to a place in a book of this character. This omission was not the fault of the publishers. Those persons either failed to respond to the request for data or could not be reached in time for this printing." And it is well that the editors had the foresight to make that explanation, forestalling and negativing, as it does, much adverse criticism. For under each alphabetical list of biographical sketches there are omissions of many names which ought to be recorded if the volume is to be regarded as an accurate reference book.

On the other hand, there are many inclusions which ought to be omitted, and for the reason that those named have done nothing on earth to deserve such distinction. It is hoped that when the 1928 edition of the work appears it will contain the names of "Whos" now omitted, and will omit the names of those who have done nothing to deserve the space they occupy in the book. Moreover, some of these biographies are obviously padded. I know personally a number of persons treated in the volume, and if the supposed facts they have given about themselves are actually facts, then I am the Duke of Wellington.

But what can the editors of such a volume do? It is an absurd suggestion that they make a clandestine investigation of each person whose name is submitted for inclusion. It is equally absurd to expect accurate detailed information from friends of each "candidate." The best method of obtaining information, therefore, seems to be the method the editors of Who's Who in Colored America have pursued: that of sending a questionnaire to each person recommended for inclusion. The burden is then placed directly upon the "candidate," which is both fortunate and unfortunate. If he is without egotistic afflatus and able to hold in check a lively imagination, to say nothing about being competent to curb a tendency to paint his suppressed desires as actualities, then he will probably give honest, truthful answers in the questionnaire; but if he is the opposite of this, then the result will be just a bit gaudy and, to his friends, amusing.

Considering these limitations to perfection, limitations which inevitably fall about works of this kind, Who's Who in Colored America is a splendid achievement. It is thoroughly racial, and, of course, is the best of its kind the race has. It may not now be considered indispensable by persons who are supposed to keep themselves informed on the details of individual race progress, but in time it will be so considered. What is needed now is wider publicity for it, so that those who do not know about it may know.

As I said before in another place, Who's Who in Colored America, 1927, fills a distinct want. The succeeding volumes will certainly be considered perhaps a bit less indispensable than the dictionary to persons who wish to keep themselves informed.

"WHO WHO'S WHO" SHOWS PROGRESS OF RACE IN AMERICA

The new "Negro Who's Who" is now on file at the City library. It contains interesting information showing the progress of the race in this country. There are 5,000,000 members enroled in 47,000 Negro churches, and the largest Protestant church in the world, it is said, is a Negro church, Olivet Baptist of Chicago, with 10,000 members.

NEWS
Springfield Mass
AUG, 1927

AMERICAN NEGRO

will be held in Durham, December 7-8, a "fact-finding stock-taking conference on American Negro.

This undertaking is a new departure, and is intended to find out, if possible, the present status of the negro, and through existing organizations improve the conditions. Many of the most notable negroes in America in all lines of endeavor, will be present and join in the discussions and help frame the conclusions.

The negro in the south is making rapid advances in agriculture and industry, and correspondingly in education and home life.

The conference can be of great service if conducted along these lines.

Linotype

Birthdays

Well folks, I acknowledge receipt of the following: "Dear Lino.:—You are getting too loquacious. Don't you think you could remind us of folks birthdays without comment?—W. U. T."

Yeh. "Without comment" is good. Hereafter, I'll make no remarks about birthdays atall. Just the dearest mention you'll get W. U. T. when your birthday comes around.

There ain't no powers what can stop me telling you that Monroe Work, the fellow what writes them year books, will be 61 down at Tuskegee just next Monday.

And "Archie" Grimke, that young scamp over in Washington, will be just 78 on Wednesday.

Saturday, Ike Nutter, czar of baseball, will be 49 at Atlantic City.

Can you imagine one keepin' quiet when friends like "Archie" and "Ike" and Monroe are havin' birthdays—G'wan W. U. T., can that stuff.

"Arch" and his brother, the Rev. Francis J. Grimke, were boys when I was a kid. There's only one year's difference between 'em and I'm two years oldern "Arch" and three years oldern Frank. All three of us are examples of folks what can grow old without becoming doddering. W. U. T. called me "loquacious", which ain't quite the same thing. Here's your list:

August 14th: Edward Burton Ceruti, 52, 1300 W. Florence Ave., Los, Angeles, Cal.; Wade A. Jones, 53, 2205 Marion St., Denver, Col.

August 15th: John D. Carr, 31, 43 Madison avenue, Asheville, N. C.; Judson W. Lyons, 67, Augusta, Ga.; Randolph V. Peyton, 64, 609 N. St. James St., Richmond, Va.; Monroe N. Work, 61, Tuskegee Institute, Tuskegee, Ala.

August 16th: James F. Jenkins, 45, 95 Glenwood Ave., London, Canada; Thomas T. McKinney, 58, 2452 Williams St., Denver Col.; John O. Morrison, 41, New Orleans Univ., New Orleans, La.

August 17th: Archibald H. Grimke, 78, 1415 Corcoran St., N. W., Washington, D. C.

August 19th: Evans Tyree, 73, 15 N. Hill St., Nashville, Tenn.; Charles W. Boyd, 62, 927 Morris St., Charleston, W. Va.; George H. Brown, 50, 703 Harrison St., St. Louis, Mo.

August 20th: Mae L. Hatchette, 29, 124 New St., Petersburg, Va.; Minnie L. Crosthwait, 67, 1815 Morena St., Nashville, Tenn.; Isaac H. Nutter, 49, 1801 Arctic Ave., Atlantic City.

Wanted — A Healthy Racial Respect

Algernon B. Jackson, M. D., Howard University, Washington, D. C.
(For The Associated Negro Press)

The Negro needs more than health of body; he must have health of soul, mind, spirit and conscieuce. The following article appeared in the "Hilltop", a student publication of Howard University. The author of it must indeed be modest for in no place do I find his name. However, I cannot allow his fine ability to think and write with such power, go unhonored and unsung. Here is budding leadership. May we have more! Heaven knows we need them. But read what he has to say.

Any race of people, black or white, that is lacking in race pride, self-respect, self-confidence, and faith in its own ultimate ability to make good will never count much in the civilization of the world. Any race or individual that places selfish preferment above racial consciousness, will in like manner, fail to be a potent factor in the things that count most in the world's civilization.

Not so long ago, the writer, while walking down "You" St., saw a sight that utterly disgusted him. A white quack doctor had a little stand in front of one of the colored barber shops, selling a panacea for all ills. He had two colored men as his assistants. The conduct of these two men was disgraceful. As all of us are aware, at certain hours of the day "You" Street teems with the young women of our race on their way home from the various schools. These two clowns made very smutty remarks about the young women as they passed, much to the amusement of the dirty crook of the Nordic extraction, as well as a few of the "college boys" who were getting a kick out of being there.

We cannot expect anybody else to have any more faith in us than we have in ourselves any more than we con expect white men to respect us for qualities we do not appreciate or discover in ourselves. Nobody is going to have more respect or esteem for us than we manifest for ourselves by our conduct. We are able to overlook the two ignorant clowns because they knew not what they were doing; but when our high school and college youths condone such a performance with their appearance there, it is time for our institutions of learning to close their doors and hang out the "for rent" sign.

APOLOGIZING

As a newspaper—vendor of news, fighter of wrongs, booster of rights—THE LOUISVILLE NEWS is a sentimental, tenderhearted thing.

We hate to expose people, we hate to publish things that will hurt people, we hate to say anything—even in a heated battle for a great principle—that will hurt or injure or destroy. Yet in the course of Duty, as a Negro paper, such things must happen.

For the most part, the Negro paper is not a newspaper except in sofar as it carries inspiring news of Negro progress and uplift the daily, or white, papers refuse to carry. A daily paper will give a column or more to a Negro crime where it will not give three inches to a report of the struggles of a Negro who has risen from the depths to the heights. In reporting the latter the Negro paper is a newspaper to the Negroes and whites who read it—for it gives inspiration to one and information to the other. Many a White person has a greater respect for us as a people because he read Negro papers, magazines etc. The principal function of a Negro periodical is to agitate and to fight for the rights of the Negro. In the last analysis that is its only excuse for being. It may throw in a bit of scandal and sensationalism now and then to catch the class that likes that sort of stuff. But in the main the Negro paper is the SENTINEL at the GATE, the WATCHMAN IN THE TOWER and its duty is to cry out at the first enroachment of the enemy.

That is our conception and holding to that ideal we dread the duty of saying anything that will hurt anybody—BLACK or WHITE.

Recently in the case of two white men—one who had wronged a Colored woman, the other had made his fortune off Colored people and then wanted to bar them from living where they wished—we added they were Republicans.

This was not said as a stigma to them. It was said to impress Colored people that narrowness and littleness and prejudice are not political or sectional. We are weary and tired of the arguments of a certain class of people—who know better—made to another certain class who do not think and are easily led, that every evil thing done to the race is of Democratic origin and all Republicans are saints without sins.

These two men were, and are, of a certain type—ignorant in the real things—what they did or do is because of their mental, moral and spiritual training, mostly mental or the lack of it. They did not pull these stunts because they were Republicans, nor even because they were WHITE—they did it because of the low mentality behind them and born in them. All of which is to say men and women are what they are not because they are Republicans or Democrats but in spite of either.

We find a fair, square, just white man. He is that because it was born in him, trained in him, engrained in him. Not because of any political party. In this coming election, let's not forget that.

Racial Consciousness - 19-7

Language Five Times Harder To Learn Than Chinese Is Spoken By African Youth Found In Chicago

Strange Grebo Tongue Utilizes 16 Tones, Whereas Orientals Have Three, Says Professor—Tribal Proverbs, Stories and Dictionary Being Written.

CHICAGO, March 31. — Charles G. Blooah, son of a West African tribal chief, found setting up tenpins in a college bowling alley here, speaks a language which Professor Edward S. pir of the University of Chicago says is the most complicated he ever has known or heard of.

Facts concerning the language, described as five times more difficult than Chinese, will be given to the central section of the American Anthropological association, meeting here today by Professor Sapir and Blooah.

Professor Sapir, an expert on primitive languages, said he had learned some of Blooha's language, and now is directing him in the writing of Grebo proverbs, stories and a Grebo dictionary. Blooah's father is a chief of Grebo, in iberia, Western Africa.

"Blooha," Professor Sapir said, told me of his escape from home, his rescue and conversion to Christianity o the coast of Liberia, and his travel to America to prepare himself for missionary work among his people.

"Chinese seems a difficult language to Americans, but it has only three tones, whereas the Grebo language has four registers, or 16 tones. Tones are common to African tribes, as they are to some Indian tribes of this continent, but I have never heard of any language with so many tones as this."

BISHOP RANSOM DEMANDS EQUAL RIGHTS FOR NEGRO AND IS APPLAUDED BY SOUTHERN WHITES

By R. A. Adams

Sensational and exceedingly courageous were the utterances of Bishop Reverdy C. Ransom of the A. M. E. Church, in his emancipation address, Jan. 1st, in the magnificent and spacious city Auditorium, in the southern city of Chattanooga, Tenn. Perhaps the most surprising feature of the affair was that it was the force of the logic and the eloquence that white people of the audience were moved to applaud vigorously, even tho he condemned customs and practices of their section.

Three Hundred Years From Savagery

Bishop Ransom began his address before this mixed audience of 3000 with the assertion, "Three hundred years lie between us and savagery, between us and the jungles, between us and the desert, between us and the wilderness, between these and the inspiring scenes of this auspicious occasion." He continued, "I think it most marvelous that our fathers, loaded with the chains of slavery and savagery, living amid a new civilization and among people of an unknown tongue succeeded in assimilating the language, the religion, and so largely the ideals of the country."

The Negro at Every Turning Point

Another spirited assertion by the Bishop was, "There has never been a turning point in American history at which the Negro has not been present and in which he has not shared the credit and the suffering. The first great turning point was the Declaration of Independence, but, in the War of the Revolution which made the Declaration a fact, the Negro was first to give his life. The first blood sfied in this war was that of the Negro Crispus Attack who afterwards fell in King's Street, Boston. The Negro Peter Salem, at the Battle of Bunker Hill, shot Major Pitcarin and turned the tide of the battle in favor of the American Colonies."

The Bishop spoke briefly of the Civil war which he said was recent history and well known, but he paid a tribute to Col. Shaw of the 54th Mass. R. I. and the Negroes of his command, he spoke of the 200,000 black soldiers who fought and helped to save the Union, making mention of Ft. Pillow, Vicksburg, Milikens Bend and other fields on which black men fought for the Union Cause!

The Bishop Contends for the Ballot.

Considering that this address was delivered in the heart of the south with white people listening and reporters for white paper writing, perhaps the most sensational and courageous atterances by Bishop Ransom were these: "We have had three dread enemies to fight, i. e., lynchings, segregation, and disfranchisement. Bishop Ransom was loudly applauded when he said, with a deal of sarcasm, "some one used to go around saying, 'It does not matter so much if you cannot vote and have your ballot counted, you can save your money and deposit it in the bank and have your dollars counted!'" Vehemently the Bishop insisted, "But if you are disfranchised you cannot protect your own dollars in the bank!"

Enforce All of the Amendments

Bishop Ransom hurled this challenge at the American people, and especially at the south: "There is much talk about corruption in politics; southern senators have much to say concerning Mr. Smith of Chicago and Mr. Vare of Penn., because their friends spent a few million dollars to have them elected, but they have nothing to say of the Southern senators who sit there in Washington as the result of the suppression of the votes of a million Negro citizens!"

When the applause had subsided the Bishop continued, "They say much about enforcement of the 18th Amendment; they ask for five million dollars to be used to enforce it, but what about the other amendments? I am for the enforcement of the 18th Amendment, but in its order, for fifteen certainly comes before eighteen! Let the country enforce the 13th Amendment abolishing slavery, the 14th conferring citizenship, the 15th conferring the right of franchise as guarantee and a protection of our citizenship, and then 18th Amendment in its regular order."

OTHERS "HAVE GONE ASTRAY"

The Methodist Episcopal board of Bishops has just issued a statement declaring in essence that the four P's of property, Pleasure, Position and Power have supplanted largely in the minds of many Methodists the realization of sin and of the efficacy of prayer; that the family altar has disappeared from "the overwhelming majority of Methodist homes;" and that Christ is followed too often as an alluring ideal or example rather than believed upon as the divine Redeemer and the only adequate Saviour of men. "We are endeavoring to usher in the reign of God through a prayerless Church. God will not have it so."

Is not all the foregoing just as true of Baptists, and Presbyterians, and Congregationalists, and Disciples, and of EVERY denomination? Have we not ALL gone far astray? Need we not all the invitation to return in penitence to the Father's house? Thank God for every call to repentence and to prayer. OH, MAY WE HEED. (Isa. 1:13-19.)

GREAT COMMISSION PRAYER LEAGUE,
808 N. LaSalle St.. Chicago, Ill.

The sum of the whole matter is this; It was a custom originating in American slavery to write the word Negro with a small "n". For it seemed absurd for a plantation owner to advertise: "For sale, ten horses, five cows, three wagons, six mules and four Negroes," capitalizing only the last item. It was not in good taste to capitalize the name of a mere chattel, and thus out of this use, the word was made a common noun.

But the Emancipation Proclamation raised the Negro from the level of chattel property. The persistent spelling of the word with a small "n" is there untimely, in addition to being ungrammatical. Those newspapers and publications who make it a rule to capitalize the word are to be congratulated for having courage enough to break away from the barbarisms and inequalities of the past.

Capitalizing "Negro"

From The Sun (Gary, Ind.)

It is strange how the mere capitalization of one letter in one word can mean so much. The capitalization of "Negro" accords the person or group or institution referred to a greater amount of respect and consideration, whereas, the word when not capitalized suggests no greater degree of importance than that given beasts or animals.

Only in carelessness and in systematic contempt is the word not capitalized by daily newspapers and magazines, since correct grammatical usage sanctions the spelling of the word with a capital "N." Publishing houses and metropolitan newspapers are more and more beginning to realize this fact, and are correcting themselves of their ancient folly of spelling Negro with a small "N"; and a campaign is being taken to the directors of the Associated Press to influence the world's largest news gathering organization to spell the word with a capital "N."

RACIAL HISTORY WONDERFULLY NARRATED.

In the presentation of "Milestones," the colorful and colossal stage production depicting the history of the Negro race from the time when the black race wielded the sceptre of power in Egypt to the present day, the author, Mrs. Ada Crogman-Franklin of Kansas City, Mo., tells a most graphic, wonderful and complete story of the part the black race has played in the world's civilization.

The pageant is both informational and inspirational, giving the auditors a wealth of facts and information concerning the Negro race which have hitherto been unknown to the masses of both races.

The black man has been taught that he sprang from inferior racial stock; that he played no part in the ancient civilization of the world; that a curse was pronounced upon the race through its progenitor, Ham, and that as a result of Noah's drunken denunciation of his son, the black race was and is destined to forever serve in the role of "hewers of wood and drawers of water."

As a matter of fact, the Negro has been so indoctrinated with the doctrine and propaganda that his black hue is a mark of inferiority that he has, in a large measure, accepted this status without protest; and he has become obsessed with an "inferiority complex" that has played havoc in racial uplift, progress, betterment and solidarity.

The Negro, as a race, has not much respect for, faith nor confidence in his own race; and he does not believe nor consider many in his race capable and able to accomplish any outstanding or noteworthy achievements.

In other words, too many of our people are in total ignorance of the race's history, and the part the black man has played and is still playing in the onward march of civilization.

In order to vividly portray the part the black race has played in the civilization of the eastern and western hemispheres, Mrs. Franklin conceived this historical pageant, and thus the history of the dark race is told in songs and pantomimes that grip and hold the auditors from the moment the herald proclaims the opening episode until the final note dies out from the massed chorus singing Johnson's "National Negro Anthem."

Nothing like it has ever been presented in Houston before, and though we, as a race, are given to superlatives in describing events, affairs and people, it is difficult to employ the adjectives that properly describe this gorgeous, stupendous, colossal, beautiful pageant of Negro progress.

Too much praise can not be accorded Mrs. Franklin, formerly dramatic instructor with the Playground and Recreation Association of America, who as author and directress trained more than 530 local persons for various roles in this mammoth production, which had its premiere Monday afternoon at the City Auditorium before an audience of more than 6,000 persons.

In this connection Mrs. Franklin had some excellent local material and talent, and these performers and participants gave a pleasing and thrilling demonstration of their wonderful histrionic ability.

If any black man, woman or child, could sit through this wonderful pageant and not feel proud of his or her race, despite the scenes depicting American slavery and its by-products, then that person is void of the finer attributes that go to make a red-blooded being, and there is something fundamentally and constitutionally wrong with such person or persons.

Houston owes Mrs. Franklin a debt of profound gratitude for this wonderful portrayal and delineation of the Negro's history, and The Informer hopes that the local presentation of this pageant will serve as an inspiration to our racial group, and that it will give to the white race a different conception and more favorable opinion of the ebony-hued sons of Ham.

SOME GOOD INDICATIONS OF RACIAL PROGRESS

It is difficult for the student of social conditions to overlook the fact that there are many good indications of improved racial feeling. We do not mean to infer that any mircles are being performed but that it is a growth. To say that it is a normal growth would, perhaps, raise the question as to what is a normal growth of sentiment toward justice in a democracy shot through with crystallized traditions. But there are effective agencies at work on the problems growing out of race prejudice and some of the results are both permanent and gratifying.

There is yet no decided tendency toward assuring political privileges to the Negro, but there is a lack of the former bitterness against it. There is no less occasion for lynching than in former years, but there is a growing sense of the injury it does to all concerned. There are no fewer white people who feel that the Negro has no social, political or economic rights, but there are more who feel that they deserve more consideration than they have gotten and who, besides becoming more tolerant, are also becoming less vindictive.

Along with this, there is the increasing activity of the Negro in his own behalf and the organized efforts of the group to qualify for recognition and to demand it on their qualification.

There are no social, political or economic miracles wrought in the advancement of peoples without revolutions, and revolutions are mostly so retroactive in their effects that they entail quite as much time and energy for reconstruction as the normal process of well directed social and economic growth.

The past few years have shown a decrease in lynching in good proportion; they have also shown increased general sentiment against it. In view of the fact that crime has increased much out of proportion to the rate of former years and lawlessness of all kinds has presented distressing problems, it is worthy of note that this type of lawlessness has not kept pace with other kinds.

Recent opinions handed down by the Supreme Court in the matter of political privileges and segregation point out that reversible errors by southern courts involving constitutional rights of Negroes cannot always be circumvented by the court of highest appeal: that out of a number of cases tested, the precedents would soon either void the effects of the Fourteenth and Fifteenth Amendments or give them some practical application.

More and more it becomes apparent that the Negro disregards the political privileges accorded him on the presumption that his using them will have no effect.

Perhaps, from long experience and observation, he has acquired the habit of thinking himself a political cipher but his value depends on which side of the integer he places himself and how often he strives to be counted for the value of a cipher wherever he places himself.

Much of the responsibility for his negligible status is to be placed on his own shoulders. He appears to want nothing, to demand nothing and gets nothing as a result.

A privilege is like anything else: it wanes under disuse, is forfeited by misuse and lost under contention when not asserted nor defended.

A PLEA FOR RESPECT

DR. GEORGE E. HAYNES, of New York City, secretary of the Federal Council of Churches' race relations committee, addressed the National Council of the Congregational Church in Omaha, Neb., on "Race Relations."

Dr. Haynes declared that the Negro demands respect. He concluded his remarks with the assertion that "He wants nothing more; he can be content with nothing less." We endorse heartily the plea of Dr. Haynes. It has been made before, and doubtless will be made again.

Dr. Haynes was the spokesman for that portion of our group who, by precept, example, contact and education or environment, have fitted themselves to qualify as citizens of our democracy. They are reducing this number, but there are yet thousands beyond their influence or reach.

If on the whole we are to have respect we must first respect ourselves. If we do not know how, we should be taught. If we won't, we should be made to. We can not rise without lifting the masses with us.

Slowly but surely the forces for moral, religious and civic improvement are reducing

Still, there are countless thousands, street-corner loafers, idlers, indecorous loud and vulgar peoples who disgrace neighborhoods, on the high-ways and in public places, whose unseemly conduct serves to give an unfavorable impression to a too critical public. It is this class of illbreds who prevent us from commanding respect.

Sooner or later the leading citizens of our group will of necessity be forced to take imperative measures to demand of the indecorous group respect for themselves.

RACIAL HISTORY WONDERFULLY NARRATED.

In the presentation of "Milestones," the colorful and colossal stage production depicting the history of the Negro race from the time when the black race wielded the sceptre of power in Egypt to the present day, the author, Mrs. Ada Crogman-Franklin of Kansas City, Mo., tells a most graphic, wonderful and complete story of the part the black race has played in the world's civilization.

The pageant is both informational and inspirational, giving the auditors a wealth of facts and information concerning the Negro race which have hitherto been unknown to the masses of both races.

The black man has been taught that he sprang from inferior racial stock; that he played no part in the ancient civilization of the world; that a curse was pronounced upon the race through its progenitor, Ham, and that as a result of Noah's drunken denunciation of his son, the black race was and is destined to forever serve in the role of "hewers of wood and drawers of water."

As a matter of fact, the Negro has been so indoctrinated with the doctrine and propaganda that his black hue is a mark of inferiority that he has, in a large measure, accepted this status without protest; and he has become obsessed with an "inferiority complex" that has played havoc in racial uplift, progress, betterment and solidarity.

The Negro, as a race, has not much respect for, faith nor confidence in his own race; and he does not believe nor consider many in his race capable and able to accomplish any outstanding or noteworthy achievements.

In other words, too many of our people are in total ignorance of the race's history, and the part the black man has played and is still playing in the onward march of civilization.

In order to vividly portray the part the black race has played in the civilization of the eastern and western hemispheres, Mrs. Franklin conceived this historical pageant, and thus the history of the dark race is told in songs and pantomimes that grip and hold the auditors from the moment the herald proclaims the opening episode until the final note dies out from the massed chorus singing Johnson's "National Negro Anthem."

Nothing like it has ever been presented in Houston before, and though we, as a race, are given to superlatives in describing events, affairs and people, it is difficult to employ the adjectives that properly describe this gorgeous, stupendous, colossal, beautiful pageant of Negro progress.

Too much praise can not be accorded Mrs. Franklin, formerly dramatic instructor with the Playground and Recreation Association of America, who as author and directress trained more than 530 local persons for various roles in this mammoth production, which had its premiere Monday afternoon at the City Auditorium before an audience of more than 6,000 persons.

In this connection Mrs. Franklin had some excellent local material and talent, and these performers and participants gave a pleasing and thrilling demonstration of their wonderful histrionic ability.

If any black man, woman or child, could sit through this wonderful pageant and not feel proud of his or her race, despite the scenes depicting American slavery and its by-products, then that person is void of the finer attributes that go to make a red-blooded being, and there is something fundamentally and constitutionally wrong with such person or persons.

Houston owes Mrs. Franklin a debt of profound gratitude for this wonderful portrayal and delineation of the Negro's history, and The Informer hopes that the local presentation of this pageant will serve as an inspiration to our racial group, and that it will give to the white race a different conception and more favorable opinion of the ebony-hued sons of Ham.

SOME GOOD INDICATIONS OF RACIAL PROGRESS

It is difficult for the student of social conditions to overlook the fact that there are many good indications of improved racial feeling. We do not mean to infer that any mircles are being performed but that it is a growth. To say that it is a normal growth would, perhaps, raise the question as to what is a normal growth of sentiment toward justice in a democracy shot through with crystallized traditions. But there are effective agencies at work on the problems growing out of race prejudice and some of the results are both permanent and gratifying.

There is yet no decided tendency toward assuring political privileges to the Negro, but there is a lack of the former bitterness against it. There is no less occasion for lynching than in former years, but there is a growing sense of the injury it does to all concerned. There are no fewer white people who feel that the Negro has no social, political or economic rights, but there are more who feel that they deserve more consideration than they have gotten and who, besides becoming more tolerant, are also becoming less vindictive.

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The past few years have shown a decrease in lynching in good portion; they have also shown increased general sentiment against it. In view of the fact that crime has increased much out of proportion to the rate of former years and lawlessness of all kinds has presented distressing problems, it is worthy of note that this type of lawlessness has not kept pace with other kinds.

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Dr. Haynes was the spokesman for that portion of our group who, by precept, example, contact and education or environment, have fitted themselves to qualify as men and women worthy of respect. They are numerous.

Still, there are countless thousands, street-corner loafers, idlers, indecorous loud and vulgar peoples who disgrace neighborhoods, are nuisances in public carriers, on the highways and in public places, whose unseemly conduct serves to give an unfavorable impression to a too critical public. It is this class of illbreds who prevent us from coming into our birthright of respect.

Sooner or later the leading citizens of our group will of necessity be forced to take imperative measures to demand of the indecorous group respect for themselves.

Racial Consciousness - 1927

THE CHICAGO DEFENDER AND ITS FILTH

We know of nothing stronger, better or more effective than the truth with which to fight the evils before us. The Birmingham Reporter cannot understand why the Chicago Defender finds it so difficult to adhere to the fundamental principles of good journalism, or, at least, to be content and happy in telling its readers the truth without wilful exaggeration.

In the issue of February 5, the Defender carried a headline: "Machine Guns Halt Mob." The expressions were on the DeVaughn case. The story following it left sensible people to assume that the story itself had been deleted or the headline was intended as an effort to create a sensation.

Perhaps, the worst of all types of lies, (and there are many), is the one built on a partial truth, and the worst of all public or private effects in lying comes through that type of public or private agencies that display a conscienceless proclivity for exaggeration.

The Birmingham Reporter has found it necessary to take issue with the Chicago Defender several times. We have omitted to do so several other times against a very strong and a most impelling feeling.

Perhaps, we cannot always agree in fact nor in method, but there is no reason to disagree in principle.

The few hundred miles that separate our fields of labor make some difference, but not enough to change the actual angle of our interest, nor yet enough to diverge the ultimate ends of our efforts.

We are striving for the same objectives in much the same way. We must reach them through much the same means and by much the same methods. We must co-operate where we can, and, where we cannot, we must be honest enough and sensible enough to be considerately neutral.

There was nothing but the most usual procedure in obtaining the arrest and the confession of DeVaughn; nothing but the regular and the necessary means of handling this type of criminal; no demonstration nor threats of violence; no more mob than curiosity seekers make on accasions of the kind and nothing to prompt an unwarranted flare of sensationalism.

It is noticeable that the Defender "boils over" on most of the stuff it gets from the South. It goes one better on all the Negro weeklies in attempting to fan any possibility of racial feeling into a blazing sensation. It sees but one side of race interests outside of Chicago, that side is bad; it sees but one side in Chicago, that side is good; it seems to see no two sides of anything beyond its own snotty nose. It might be a great constructive force if it had an editorial conscience; we say "editorial conscience" because we fail so often to find it sanely serious and constructively conservative on issues involving the common weal of the race in a general way.

Some years ago the white dailies seemed to have made an effort to reduce this iniquitous headline industry, particularly where Negroes are concerned. We note with pleasure the effects of their success. They did it for a reason equally as good as that which should control the Defender's policy along the same line. They did it because the passions of men are easily inflamed and no good comes of inflaming them.

If white journals afford it for the sake of the Negro's interest as well as for journalistic decency, the Negro journals ought to afford it for their own advantage whether or not they are otherwise capable of journalistic decency.

Such lying headlines make unnecessary trouble without doing any good that could not be better done.

The truth of the DeVaughn murder is of itself sensational. It would be so under any circumstances, anywhere. To add to it the inference of mob or a demonstration such as would carry the suggestion of lawlessness and disorder when it was totally absent is putting salt on a sore for the sheer purpose of increasing the possible agonies in a bad situation. The metropolitan dailies as far as we could see treated the incident with the utmost consideration for all concerned. The Negro weeklies, except the Defender, did the same thing without "standing on their tip toes." It was left for the Defender, as usual, to bark on the wrong trail and up the wrong tree.

The Defender must find more in any situation than any other Negro weekly; it must see the ghost of a mob every time it turns its cross-eyed vision south; it must challenge everything with a riot of juggled words and tangled phrases; it must spout a limpid stream of half-baked rot from a none too spacious belly that boils with an undigested mixture of current fodder. Mr. Abbott ought to cut that stuff out for more reasons than one. We would like to feel that the Defender will tell the truh. We hate to feel otherwise.

The Birmingham Reporter has freely expressed itself on race relations. It has done it without compromising a principle or inflaming passions; without yielding its own ground or assuming that the other fellow had none for a basis. We are working for the kind of relationship between the races that is conducive to the good of both. We cannot have respectful audience without reason nor reason without veracity.

We do not commend the Defender's policy and the citizens of Birmingham, black and white, cannot appreciate a mention that lies by inference whether it is intended to help or hinder. It is difficult, even, to overlook a fool's intentions when the issue of his conduct is constantly deleterious, and if the Defender has any serious intentions beyond its monetary objectives, they must be too often influenced by colicky spasms to keep its approach to them well defined.

"NIGGER" and "NEGRESS"

Last week we asked Asst. U. S. District Attorney Claude Hudgins, what is a Nigger? What ever Mr. Hudgins may give as his difination, it's use is unbecoming to a public affair.

This week we want to ask the Herald Post what is a "negress"? The Herald-Post is using that word with disgusting frequency.

Well, a letter to Judge Dawson will help the Asst. District Attorney to find another and less ugly word than "nigger." And a slam of the door in the face of any Herald-Post solicitor or collector will suggest some word other than "negress" to that paper. Try it.

THE WHY OF NOISY NEGRO PROTESTS

Our trustworthy white friends, thousands of them, North and South, have become astounded at the sudden unrest and noisy giving of two words for one from their Negro fellow-citizens. They d not seem to understand this usual ill temper.

Negroes are breaking the fetters of silence and traditional passivity because they have been misunderstood. "We did not know that you all did not like that," our white citizens so of say, "since we heard no objections from you." They made that excuse for all these years. We have, in that ular, contributed to our backsets—The St. Luke Herald

Well, our esteemed Asst. U. S. Attorney knows not like the word "nigger."

BRAWLEY FLAYS HUGHES, CULLEN

HAMPTON, Va., April 13.—Bitterly flaying the "coarseness and vulgarity" in the works of Langston Sughes, Countee Cullen and contemporary members of the so-called "authors of the new school," Prof. Benjamin Brawley, formerly professor of English at Howard Univesity in an article in the current issue of the Southern Workman declares, "Uncle Sam will bar 'Fire' form the mails if he ever finds out about it."

"Fire" is a quarterly magazine published by Countee Cullen, Langston Hughes and a number of young authors of the new school whom Mr. Brawley criticizes severely in his article. Of Countee Culle, Prof. Brawley says:

"He has not mastered the mechanics of his art."

Langston Hughes is characterized as a sad case of a young man of ability who has "gone off on the wrong track altogether."

"One would have to go a long ways to find more coarseness and vulgarity that are found in Hughes' "Fine Clothes to the Jew," says Professor Brawley.

"I am sorry he wrote it and I hope he will never write another like it."

Authors for whom Professor Brawley finds a word of praise are Walter White, Eics Walrond and Claude McKay.

NEW YORK
TELEGRAPH

APR 2 1927

NEGROES FLAY 'GOAT ALLEY'

Declaring "Goat Alley" portrays only the seamiest side of Negro life and that it spresentation to the white public puts into the background the culture and refinement acquired by the vast majority of the Negro in recent years, the Neo-African Club, an organization of New Yorfi Negroes, has gone on record as urging a general protest against the production of Negro men and women.

LODGE TO STIMULATE STUDY OF HISTORY

Jacksonville, Fla., Feb. 18.—It was announced at the national office of the Knights of Toussaint that the order will award at least 50 scholarships beginning next school year to young men and women in the study of Negro history.

Speaking to a representative of The Chicago Defender, A. Fitzholan Wallace, founder and grand supreme ruler of the order, said: "It is heartrending to come in contact with college men and women who know so little of our history. Our people should give more study to the work of Carter G. Woodson and other Race historians," for as he said, "It is only by knowing our history will we find ourselves. No race can raise any higher than its ideals, and the background for our ideals must be found in past achievements of the Race."

The national council meeting of the order will be held in Jacksonville Feb. 21-22 at the Knights of Toussaints' castle, and will take up matters of national importance touching on the educational and financial program of the order.

WEEK

IOWARD U.

Johnson Delivers ddress Stressing of Study of His- Negro Race

WASH NGTON, D. C.—Activities at oward University during the past eek have been centered around the elebration of Negro History Week. This observance has become a national celebration and is annually observed during the second week in February. The purpose of the celebration is to popularize the study of Negro life and history and to secure support for its promotion.

Noon-day exercises have been held in Rankin Memorial Chapel each day the past week in the interest of this observance. Dr. Mordecai W. Johnson, president of the university, made the opening address Monday, February 7, setting forth the objects for the celebration. He called attention to the importance of the study of Negro history along with other subjects whether or not included in the regular school curriculum, in order that a more intelligent understanding may be had of the Negro race. He presented very interestingly five motives for his speech, namely (1) that we should learn to understand our family which is the Black family; (2) that Negro history is rich and interesting in content; (3) that we should understand clearly the relationships between Black men and economic and social situations; (4) that the preceding will give us a genetic understanding of the position of the Negro today; and (5) that there should exist reasonable self-direction.

On Tuesday, February 8, Mr. Neval H. Thomas, of Dunbar High School, spoke on "Negro History, an Inspiration for Racial Growth." His message was an inspiration for the encouragement of racial pride, racial understanding, racial significance, and racial improvement. He said that, "the Negro race is the greatest wealth producing element in this nation. . . . Have patriotism for America and see that all of the amendments to the constitution of the United States of America are enforced."

On Wednesday, February 9, a program was rendered by students of the university, presenting some of the works of Negroes. Miss Beatrice Sudan's rendition of Harry T. Burleigh's "Just Because" was indeed enjoyable and appreciative. She was accompanied by Miss Jennie Green of the Conservatory of Music. The climax of the week's celebration was manifested in R. Nathaniel Dett's "Bacarolle," interpreted by Miss Mary Reeves, of the Department of Physical Education, danced by Miss Vera Welch, and accompanied by Miss Gladys Davis. This selection was certainly unique, artistic, effective and fascinating, and greatly exemplified the singular ability of Miss Reeves for aesthetic art. The concluding number was "Air de Ballet," by S. Coleridge Taylor, played by Miss Gladys Davis.

Professor E. C. Williams, librarian of the university, addressed the studenthody, Thursday, February 10, on "Contemporary Negro Literature." The remarks were very appreciative, and strengthened the society's deepest desire to have the students encouraged to contribute something to literature.

As a part of the Lincoln-Douglass Day celebration Friday, February 11, the noon-day assembly in Rankin Memorial Chapel, addresses were made by Miss Charlotte Corbin and David Tucker, both of the Class of 1927, the former on the life of Abraham Lincoln and the latter Frederick Douglass. Both addresses proved interesting as the notable lives of these two great Americans were depicted.

The History Club of Howard University is sponsored by Dr. Charles H. Wesley and Professor Dyson, who have done much to make the Negro History Week a success. The members are: Emory A. Johnson, president; Alice Mae Richards, secretary-treasurer; Maurie Applegate, Charlotte Corbin, Joseph Edelin, Evan Gray, Genevieve Goff, Walter Hawkins, Jeannette Holmes, Edna Forrest, Elizabeth Johnson, S. Francis Jones, Carrie Shane, David Tucker, Theodore Watkins, Vera D. Welch, Eugene Williams and Dorothy Wright.

HISTORY WEEK

The observance of history week by our group in the month of February at the time of the anniversary of the birthdays of Abraham Lincoln and Frederick Douglass is not only appropriate, but has a social and moral significance of great value. An honorable past is always an incentive to struggle for a greater and more honorable future. The heritage of past achievements is an inspiration to the present generation.

In recalling the triumphs of the race under hard and unjust and cruel conditions, we should not forget those who have made accessible the facts which prove those triumphs and advances. How many of our educators know of William Wells Brown, who wrote "The Black Man and His Antecedents," and of George W. Williams who gave us our first consecutive narrative history? While Williams' work was not characterized by technical scholarship, yet it has been the forerunner of the later and scholarly works of Cromwell, Brawley, DuBois and Woodson.

The real history of the Negro race in the United States is in the making. History for the entire group began with the adoption of the Thirteenth Amendment, sixty-two years ago. Great advance has been made in those years. The race is now growing into group consciousness, which is being manifested in education, in entrance into the professions, in the establishment of business enterprises, in the struggle for common ideals and aspirations, in the fostering of organizations to protest against discrimination and all forms of injustice, in the maintenance of a full and independent press, and in all those other activities which are the marks of a civilized and progressive people.

TACOMA, WASH.

Ledger

FEB 10 1927

MUSICAL REVUE ANNOUNCED

A musical revue sponsored by the African M. E. church, in observation of National Negro History week, will be held at the Temple of Music Thursday evening by the Colored Players. The company is the same one presented in Portland three weeks ago. Friday evening G. B. Aldrich, Rev. S. R. Maguinez and Mrs. Hamilton will be speakers on the educational program to be given at the church as a part of the negro history week's schedule. A musical program and surprise features will be additional attractions. The church is at 14th and Yakima avenue.

JESSE BINGA SAYS

By James O'Donnell Bennett In Chicago Tribune)

Afro American

Jesse Binga is the president of the two million dollar Binga State Bank, Chicago.

Learn something not so you know about it, but so you know it.

Save, save, save, and when you've got it then give, give, give.

Nothing is so easy or so wasteful as the work of hating—except hating work. And that goes for races as well as for individuals.

Get a competency. Then the world — white or colored — will concede that you are competent.

Only business contact with the community as a whole — white and colored — will educate the colored man in business.

Learn business; Establish a credit; Provide for your own wants. That is my message to our group.

You can be a menial or a man of business. But to get out of the menial place requires the thrift that produces property. And property enlarges life. Work, then not for gain alone, but for the enlarged life that honest gains create.

Life is pretty much what you make it — and making it big means using every day of it.

Be honest.

THE TRIBUNITE'S PLEDGE

1. I will never use the word "nigger."

2. I will learn all I can about the history and traditions of my race.

3. I will use my eyes and ears to detect slander against my race, and I will champion my race wherever and whenever I may hear such slander.

4. I will be proud I am a Negro because God made me so, and, being a Negro, I will do all I can to add honor to my people.

DON'T CONFINE THEME TO RACE ALONE SAYS W. S. BRAITHWAITE

BOSTON.—"Writers make a mistake by confining their ability to pure Negro themes, they should portray life wherever found," declared William Stanley Braithwaite, poet and anthologist before the Saturday Evening Quill Club here, recently.

"This does not mean," declared the author, "that the colored writer should ignore the material in his own race," but he advised them to take a hint from Alexander Dumas in France; Alexander Poushkin in Russia, from Fannie Hurst and Octavius Roy Cohen in this country and write of life as they find it unconfined by racial barriers.

He also added that literary contests conducted by Negro publications and which demanded none except works dealing with Negro life, unwittingly creating the double literary standard.

The Saturday Evening Quill club is composed of younger Boston writers and its president is Eugene Gordon of the Boston Post.

Racial Consciousness-1927

Points to Georgia Sons as Leaders of Progress

Hubert Says Dixie State Gives Race Real Inspiration in American Advancement

Savannah, Ga.—In speaking at the regular vesper services of the Georgia State Industrial college, President Benjamin F. Hubert took occasion to laud the record of native Georgians and their influence in the state and nation. Among other things he said: "Fellow students and friends, it is a good thing for us to sum up at times as a state institution in the great Empire state of the South, we ought to know something of the people and the resources of the state. We ought to know what our group has been able to do for Georgia and the nation. It always tends to give us courage and determination to do big things when we know that others before us with even more obstacles and less opportunities than we, measured up to the highest type of manhood and womanhood. No state can boast of more and better women who have served in a larger or more effective way than our own state.

"In this one discourse it is impossible for me to do justice to the hundreds and thousands of men and women who have made this state and our Race conspicuous. I shall simply touch on some of the few outstanding examples that we may get an idea of what it means to be born in a state such as we have the honor to represent.

"What have we to show in the religious life of the state and nation? Bishop H. M. Turner, a Georgia product, was a power in Georgia and throughout the world, wherever the A. M. E. church was established. What the church is today is largely due to his intrepid leadership.

"E. K. Love of Savannah was the founder of the present Central City college. He and Charles H. Lyons of Athens were the powers in the Baptist denomination and were responsible for the great split in the Baptist family of Georgia. These men were pulpit orators. Men hung on their words and followed their inspired leadership.

DR. REDDICK ANOTHER GREAT LEADER

"Charles T. Walker, commonly known as the "Black Spurgeon," was undoubtedly the greatest pulpit orator of his times. He toured this country and men were made better by the great inspiration that came from his matchless oratory and his exemplary Christlike life. Walter was born in Augusta, Ga.

"M. W. Reddick of Shellman, Ga., brought back together the two great wings of the Baptist family in Georgia. He was the great meditator, principal of Americus institute, professor of theology at Morehouse college, orator and pastor. Few specimens of finer manhood ever lived than Reddick. The nation lost one of its most outstanding religious figures in his recent death.

"P. James Bryant, a great pastor and orator and a power in the national Baptist convention; E. R. Carter, for 45 years pastor of Friendship Baptist church in Atlanta; Bishop Flipper, the great bulwark of Methodism in Georgia, are all impelling examples of what the Race has been able to do for religious life and the lives of others in this country.

"When we talk of education, if in New York, Chicago, or California, we instinctively turn to Atlanta, Ga., where John Hope, an Augusta, Ga., boy, has led the way in education of the younth of the land. Morehouse college stands out as a leader in liberal arts education. What Morehouse college is is largely due to the Augusta boy who had a vision.

Lucy Laney of Augusta, Ga., the founder and principal of Haines institute, is a Georgia woman, great educator, leader and servant of humanity. We are honored by such women as Miss Laney.

"When West Virginia authorities looked for a man to head its State college, a man of sufficient vision to place it at the head of the institutions in that section of the country, they had to come to Savannah, Ga., for John W. Davis.

"Jackson college in Mississippi had for 40 years been under the supervision of white men. The Home Mission society wanted a man to head the institution. They finally found the man, Zachary T. Hubert in the hills of Georgia.

"Mississippi wanted a man to supervise the work of its teachers throughout the state. They found B. B. Dansby in Hogansville, Ga. Dansby has been a power in Mississippi.

"Benjamin G. Brawlay, the peer of English scholars in the Race, former dean of Morehouse college, historian and poet, now professor in Shaw university, spent all of his early life in Georgia.

"Dr. Richard R. Wright, founder of the Georgia State college, and honored president for 30 years, now a banker in Philadelphia, was a Georgia product.

"Dr. Richard R. Wright, Jr., Ph. D., editor of the American Zion Review of Philadelphia, a graduate of this college, is a Georgia boy.

GEORGIA GIVES BIG Y WORKER

"The forces that control the Y. M. C. A. of the world wanted a man to head the work for young men. A man who could inspire by his life and magnetic presence as well as by his platform utterances. They found Channing H. Tobias of Georgia, a great American, world wide in his vision.

"The Association for the Advancement of Colored People looked for a man with ability to investigate and then tell the world about the wrongs of the Race. They found Walter F. White of Atlanta, who has made the Race famous by his writings and "turned the light" in hitherto dark corners.

"The New York Urban league looked for a man to take chanrge of its home office, a man with initiative and executive ability. They found James H. Hubert in the backwoods of Georgia. What the Urban league is is a story of his untiring efforts.

"Mrs. Willie Hill Powell of our city of Savannah, is a conspicuous example of an effective social worker among the women in Georgia and the nation. She is recognized as a great business woman and leader.

"One of the finest men Georgia ever produced was W. J. White of Augusta, Ga., the veteran editor of the Georgia Baptist. It was he who "kept the fires burning" among the Baptists of Georgia for more than 30 years. We owe much to this grand old man who suffered that he might tell the story to the people.

"The Chicago Defender is called the "World's Greatest Weekly." It is in Chicago. But Chicago could not have had it without the Savannah boy, Robert S. Abbott. He had the vision and the grit necessary to carry on in the newspaper world where others fell by the wayside. This paper is a great medium for good. Georgia is proud of its Abbott Savannah is honored to be his birthplace.

RACE HOLDS OWN IN STATESMANSHIP

"There is another field in which our Race has a brilliant record. The field of statesmanship.

"For years we had no voice on the national councils of the two great parties. Then came Henry Lincoln Johnson, familiarly called "Link," a Georgia boy, who demanded for the Race a place on the national committee. Nothing could daunt the spirit of this matchless orator and brilliant thinker. He pleaded the cause of his people in season and out of season. We do well to honor Henry Lincoln Johnson, not only as a great Georgian, but as a great American citizen, who gave himself for his people and his country.

"Mrs. G. S. Williams of our own city of Savannah, a prominent social worker and one of the only two national committee women of our Race, is from the good old city of Savannah.

"Hon. Henry Rucker of Atlanta, Ga., was for years internal revenue collector for Georgia.

"Judson W. Lyons of Atlanta, Ga., was for years register of treasury under McKinley and Roosevelt, and was from our neighboring city of Augusta, Ga.

"Hon. John H. Devaux, who for many years was collector of customs for the city of Savannah, was a Georgian.

"The Georgian has been in the foremost ranks of those who have led the way for our economic independence. Georgia farmers have led the Race for farm ownership and in the organization of banks and insurance societies for the handling of the money of the Race.

"Deal Jackson, for many years was the first man to deliver a bale of cotton on the market of the Southwest He is only one of the progressive farmers who today are getting diversified in their farming interests, and making this stand out as the cow, hog, hen state of the nation.

"Alonza Herndon, owner of the largest barber shop in the world, the founder of the Atlanta Life Insurance company, philanthropist and leading citizen of America, is from the Gate city of the South.

"For a long time people were dubious about our Race producing bankers. It remained for a Savannah man, L. E. Williams, to prove to the world that we could do banking in a safe and sane manner. He leads the Wage Earners' bank of nearly $2,000,000 deposits. When we see the long line of people at the bank waiting for a chance to do business and learn that this has been going on for 27 years, we see why Savannah leads the world in conservative banking.

GEORGIAN HEADS STRONG BANK

"Perhaps the best business man in Georgia, Walter F. Scott, is another son of Georgia. Mr. Scott is not only president of a bank of more than $1,000,000 assets, but is founder of the Guaranty Life Insurance company, with headquarters in Savannah. He is ranked as one of the shrewdest business men of the times. He owns and operates three theaters, a newspaper, The Savannah Journal, and many business houses.

"The National Benefit Life Insurance company, with headquarters in Washington, D. C., is largely the product of the brain of Rutherford, a Georgia son. This insurance company has lately taken over the Standard Life Insurance company, one of the first of the old line life insurance companies among our people, which was founded in Atlanta.

"The late C. M. Battey who recently passed away at Tuskegee, was perhaps the leading photographic artist of this country. His works are admired for their artistic value all over the country. He came from Augusta, Ga.

"Mrs. Georgia Johnson, the widow of Henry Lincoln Johnson, a writer of beautiful verse, is from Atlanta.

"Roland Hayes the celebrated tenor singer, who is thought by some to be the greatest singer of all times, is from a little village in northern Georgia. Hayes is only a faint expression of our possibilities, as a race, along all lines.

"Tuskegee and the Tuskegee Ideal have been heralded all over th world. Booker Washington is justly famous for what he did. Dr. Robert R. Moton is to be highly commended for the way he has carried on in this great work. But Booker T. Washington and Robert R. Moton did not make Tuskegee without the Georgia influence. We have already mentioned C. M. Battey of Augusta, who told the world through pictures about Tuskegee.

"When Dr. Washington came to Tuskegee he was soon followed by Warren Logan, ex-treasurer, member of the board of trustees, and mainstay of the financial interests of the institution. Mr. Logan was from Virginia, but his wife and accomplished helpmate, was first Miss Hunt of Sparta, Ga.

"Charles H. Gibson, veteran auditor of the institution, and the man who has been responsible for the financial records of the institution, probably the most efficient part of that institution's work—the work that has caused donors to make large contributions to this institution with confidence—is from Milledgeville, Ga.

"Albon L. Hosley, the man who sits near Dr. Moton and was close to Dr. Washington as confidential secretary, is largely responsible for the success of the institution. Hosley comes from Athens, Ga.

TOO MUCH RACIAL INDIFFERENCE.

On the whole, we are indifferent and unconcerned about so many of the things that vitally and directly affect us, particularly in this neck of the woods; while we are too prone to criticise and crucify those who essay to espouse our cause and lend assistance to racial uplift, betterment and solidarity.

The editor of The Informer had a lengthy conversation with a member of our race recently and we asked him, point blank, why it was that he took no interest in any movement, either religious, political or civic, touching our people; and he cited as a reason the fact that colored people are too ungrateful and too ready to villify, excoriate and anathematize those of our group who try and strive to help the race in various ways.

This race man, whom we mention, is one of the few men of our group far above want and could easily spend the balance of his days without doing another day's labor; for his income from various sources would amply take care of himself and his family, if he never hit another lick of work.

He says that he formerly took part in every movement and undertaking for the advancement and promotion of the race, but he was cursed, abused, villified and misrepresented on every hand, and he soon sickened of the whole affair and decided to paddle his canoe for himself and his immediate family.

He admitted that he did not possess that sterner stuff that makes men stick and "carry on" in the face of adverse criticisms from those they essay to help; but he was perfectly willing for those who felt inclined to do so to fight for the race under such trying and, often, discouraging circumstances, tendering them his sympathy and good will.

We contend that as long as we must fight ignorance, indifference and ingratitude internally, and prejudice, racial antipathy and downright meanness and cussedness externally, no member of our race should sit supinely by and refuse to battle these repressive and retarding forces.

We need more men like Moses, who willingly sacrificed his high position in the king's palace and elected to suffer with his own race and people during Egyptian bondage, and who later appropriated his education and training received at the hands of Egyptians to lead his people from slavery and marshal their forces for the ultimate conquest of Canaan.

There are certain traits and characteristics in our people that have the appearances of being racial and deeply imbedded; but they are our people, and we can not hope to get away from them.

To isolate ourselves and bury our heads in the sand, a la ostrich, will not help, but rather hinder the situation and merely delay the day when "princes shall come out of Egypt and Ethiopia shall stretch forth her hands unto God."

We must not lose heart nor become discouraged and quit the job because our people can not compare along all lines, in a little over fifty years, with other races that have centuries of training, culture, refinement, freedom, wealth and education behind them.

Suppose those in other races, who were entrusted with some of this world's goods and the ability to lead, train, educate and direct their people, had given up the task in disgust, what would have happened to them and their races?

There is a trite and hackneyed aphorism that goes something like this: "We must take our friends with their faults, or be without friends."

Paraphrased, we must take our race with its faults, or be without a race; for no member of our race is stronger nor higher than the weakest and lowest member.

Brother, if you have made a fair success in life and are in a position to help your brother (racially speaking), in any manner for good, and you fail or refuse to do so, you are a slacker; for where much is known and much has been acquired, much is expected and much is required.

Remember that the Holy Writ declares that the strong must bear the infirmities of the weak; and the candle that will not function in the candlestick, ere long will be taken from its lofty position and thrown into the junk pile.

NEGRO PROGRESS WEEK ADVOCATED

Washington, Aug. 5—(C.P.B.)—The Editor of the Indianapolis Recorder is advocating a "Negro Progress Week", a week in which all colored citizens will give over as much time to the promotion of progress as possible. The plan is to hold public meetings in the churches, and to analyze and work out a constructive program that embraces business corporation, civic problems and politics. It is believed by the editor that the possibilities for good are beyond measure and that shrough this concerted movement, Indianapolis will soon take a place in the front rank of progressive cities.

Two More Newspapers Adopt the Capital "N"

From the Journal and Guide.

What is noted as another encouraging indication of continued improvement in race relations and the recognition of simple justice is the discontinuance of the use of the small "n" and the adoption of the capital letter in spelling the word "Negro" throughout their columns by the Richmond News-Leader and the Raleigh News and Observer. These two newspapers are the latest, as far as we have observed, to sense the unreasonableness as well as the subtle discrimination against a race that is carried in the practice of using a small letter to begin the spelling of the term which designates that particular race while the first letter in the spelling of all other race designations is capitalized. They have joined that growing list of publications which no longer perpetrate this needless offense upon the English language and upon a whole race of people.

The Richmond newspaper for many years has been active in the cause of better race relations in the south. It has been the uncompromising in its advocacy of justice for the Negro and other disadvantaged group and its turn from the small "n" to the capital in the word "Negro" is in keeping with its now well recognized policy of seeking to be fair even on the delicate issues that grow out of our racial conditions.

Our group welcomes and appreciates the change on the part of the News and Observer and the News-Leader. It is just these little concessions toward justice and fairplay that do so much to soften the racial attitudes and give hope of the coming of the day when the light of tolerance will have cleared our often beclouded interracial skies.

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Racial Consciousness - 1927

IT IS BAD BUSINESS TO ATTACK BUSINESS

The salaried man and the business man of small capital know this has been a hard winter, from a financial view point. Notwithstanding that, leaders of industry, business and government—from Henry Ford and Judge Gary to President Coolidge—have insisted the country was, and is, in a wave of prosperity.

For such men to have said to the contrary would have started a panic and a depression far worse than actually exists. These noted men were trying to maintain a morale and an equilibrium in the business and financial world. It would have been unartriotic for any one to have pictured conditions other than as bright and glowing. Everybody knew it was bad business to attack business. Similar conditions exist as to Negro busineses.

For fifty years Race men of vision an dlove for their own, have been trying to tear down the slave psychology of a group just out of a soul destroying slavery and in its place build up a confidence and trust in their own people. For years such pioneers found the Negro might be taken out of slavery, but it would be a mighty hard job to take slavery out of the Negro. Despite the fact he had been a most degraded slave, suffering the most barbarious treatment at the hands of the white man when freed, conversely or perversely, he turned to the same white man with the trustfulness and loyalty of a child and from his own Black Brother he turned with suspicion, distrust, envy and hate.

But the World War, to a great extent, aroused the Negro and made him alive to the fact he must live with his own, deal with his own and go up or down with his own.

This happy consumation is not complete by far, but to a certain extent the Negro has begun to trust his own people, to have more confidence in their honesty and integrity and more respect for their ability to do anything any other color or race of people can do. But this trust, confidence and respect, are very fragile things. They must be handled with care or else the Negro, lik the groundhog, will see his own shadow of ante-bellum distrust of his own and run back into his hole.

It is only of late years that Colored people have been persuaded to put their money in business institutions of their own calling for any considerable capital. Many of them did so with fear and trembling because they are not yet completely freed of that "slave psychology" and "inferiority complex" we hear so much about and know exist. Therefore to attack Negro institutions that have the money of hundreds of people tied up in them is a serious, dangerous and criminal thing to do.

Such attacks, made in a public manner, only serve to destroy that confidence it has taken years of sacrifice and patience to build.

All institutions founded on the money of the public are safe-guarded by law, and they cannot go far wrong before the law wil call a halt, therefore to strike at one by innuendo and by hints that something is wrong is to hurt the scores of small stockholders and shake the confidence of the Negro in All Negro businesses.

The internal affairs of our institutions are the concern of the stockholders and should be settled in their own meetings. To make widespread publicity in attacks on one, serves no good purpose but will hurt all.

If there is anything wrong or crooked or rotten in any one there are state officials ad laws to appeal to and the public will know it in proper form, but to merely hint and insinuate is to do immeasurable damage not only to the business concerned but to all Negro business and to the morale of the Race itself. Our financial institutions are growing and are serving a great purpose, not only in a financial way, but in a moral and phycholo-gical effect on the youth of the Race.

In short it is Bad Business to attack Business—especially Negro Business—especially again, when such attacks are personal.

Philly Daily Pa... Small

PHILA., PA., JAN., (ANP.)—The following is an answer to the question as to whether the word "Negro" is a common or proper noun. It appeared in the Philadelphia Inquirer, a white daily, which prints the word with a small "n".

"There is nothing in the least offensive about the term Negro any more than there is about the adjective white. It is used both as a proper and a common noun. Dictionaries define Negro as a person belonging to the typical African branch of the Ethiopian race; also as a black man, especially a person having more or less Negro blood. In the latter case it is usually a common noun.

"Some years ago in Congress the Committee on the District of Columbia had under consideration a bill providing that the Board of Education should include three members "of the colored race". Representative Sims, of Tennessee, moved to substitute Negro for colored, because the latter was ambiguous; and his motion having been turned down, on the plea that the term Negro would be regarded by the black race as an insult, Mr. Sims wrote to the President of Tuskegee for his view of the matter."

"These are the words of Booker T. Washington:

" 'In answer to your letter of April 20, let me say that it has been my custom to write and speak of the members of my race as Negroes, and when using the term Negro as a race designation to employ the capital "N". To the majority of the people among whom we live I believe this is customary and what is termed in the rhetorics good sense. That being so, I am not disposed to quarrel with the use of the word on grounds either of logic or science.

" 'It has long seemed to some of our people, however, that the members of my race have been so long in this country and have become so closely identified with it in all their interests and inspirations that they should be given a political rather than a racial designation, and be called Afro-Americans.

" 'But the fact is—and in this I think you will agree with me—our language is not made by either scientists or logicians. Rightly or wrongly, all classes have called us Negroes. We cannot escape from that name if we would. To cast it off would be to separate us to a certain extent from our history and deprive us of much of the inspiration we now have to struggle on and upward. It is to our credit, and not our shame, that we have risen so rapidly, more rapidly than most other people, from savage ancestors through slavery to civilization. Yet for my part I believe the memory of these facts should be preserved in our name and traditions, as it is preserved in the color of our faces. I do not think my people should be ashamed of their history, nor of any name that people choose in good faith to give them.' "

SHADOW LENGTHENS AS THE TIDE OF COLOR RISES

(By The Associated Negro Press)

WASHINGTON, D. C., Feb. 2.—Have you been reading the trend of human event scarefully? Things are happening in this sin-cursed world worth your noting. The shadow lengthens as the tide of color rises! You must "Stop, Look and Listen!" You must think on these things!

Read what H. G. Wells, the great English writer, is saying about China, and keep your eyes on the daily prints; news coming from China is startling! Back of facts on China is Russia and the Soviet. Japan is manuevering. India is grilling. Africa is fomenting. East, West, and South. Mexico, Central and South America are saying this and saying that, but "Language was made to conceal thought," and what these countries are thinking is our chief concern. That, we are not getting.

COLORED AMERICA, DO NOT JAZZ AWAY YOUR THOUGHTS RIGHT ALONG THROUGH HERE Take a little time to learn what the whirl above you means. Danger is iminent. Were you in Washington you would keenly realize the force of this statement. The President of the United States is in a serious frame of mind. He knits his brow as he talks with caution. Read his utterances on foreign conditions and trends. They are measured, careful; brim full of significance! United States Senators are shaking their heads; they are seeing things from their heights that will not reach your vision in the valley for yet a while.

"There may be war with Mexico unless we arbitrate," said Senator Robinson. But he, and other senators know more than that! War with Mexico at this time will mean alliances with other nations against the United States, and one of them might be Japan! It is a well-known fact that France, England, and other European countries are inwardly bitter against America, because of this nation's insistance on payment of World War debts owed this country. They are envious of this country's independent financial position and jealous of the flaunting antics of the newly rich who agitate by their haughtiness.

Behold the Chinese of China!

A great lesson comes out of China. For two decades and more, this nation of more than 450,000,000 has been fighting among themselves. They have two or more governments and armies, North and South. For hundreds of years China slept, though her civilization is one of the world's oldest. China's first awakening caused a change from Empire to Republic. The world's chief nations, grasping for wealth, went into China, and true to the white man's perennial instinct, gave little thought to the real welfare of China, and proceeded, in the might of their power, or the power of their might, to make regulations to suit themselves. They fixed it so they would be tried in white courts for offences, and not by Chinese. Like this: Suppose there were thousands of Chinese in a community, as New York and Chicago, and they would say: "We are not amenable to your courts and judges, we will set up our own, and don't you molest us!" That's about the way things are in China's chief cities today.

They have set up "Jim Crow" regulations there against the Chinese! They have signs in certain Chinese parks, in China, reading: "CHINESE AND DOGS NOT ALLOWED!"

The Chinese, essentially a "colored" nation, have become "sick and tired" of all this and are demanding fundamental justice. England is sending 15,000 soldiers into China. Warships, marines, and soldiers from the United States, Japan, France and other nations are hovering at Shanghai and other ports.

What followed the announcement of England's great military gesture of armed forces? One of the foremost Generals of China said: "We are not going to be frightened by England's threat! This issue must be met sooner or later. The time has arrived. We have been fighting among ourselves, but we will quit this, and all join forces to resist England and all other nations that seek to disturb our sovereign rights." That is a historical statement. That sounds like business, and it may mean the beginning of the next war.

One is reminded of the scrap between man and wife, and the outsider who comes in to separate them, and the two forget their own scrapping and turn, together, on the outsider. "Beware the Ides of March."

BLACK DOLLS

Negro racialists must be encouraged by the growing popularity of black dolls. Once was a time that no Negro mother would think of buying a doll for her child unless that doll resembled a Dutch milkmaid or an English princess, and Negro children knew and desired no other kind. Of course, this attitude toward black dollars was understandable among a group of black people whose ideals and standards were white. The development of a group egotism or race consciousness in recent years has brought about a great change for what the racialists must consider the better. Nowadays it is nothing unusual to see a Negro child with a black doll (or even a white child, for that matter).

This is as it should be. The Negro parents who desire to see their child grow up unashamed of the hair and color with which nature has endowed it, and having pride, affection and loyalty for the people possessing these characteristics, should start very early in instilling this group pride and loyalty. There is no better way to start than by purchasing the child a black doll.

SESQUI-CENTENNIAL COLORED AMERICAN DECLARATION OF RIGHTS AND PLAN OF POST—SESQUI CRUSADE

Conceived and framed by the race at 150 years of American Independence—Douglass and Lincoln—Douglass observances suggested to publicly launch crusade al over the land

SESQUICENTENNIAL RACE PLAN FOR CRUSADE AGAINST PROSCRIPTION

We the National Equal Rights League at this our 19th annual meeting, in Sesquicentennial year and birth city of the Declaration of Independence, feel that the time and occasion are opportune to present to our fellow citizens of color a plan whereby we may effect emancipation from the social and civil proscription and servitude that the former masters of our fore-parents since their emancipation from chattel slavery, sixty years ago, have been able to forge upon us, their descendants.

1. Following the way our enslaved parents trod, when the master's curse and the overseer's lash sent them to their miserable huts cowed and bleeding, we urge appeal through prayer to God to whom they appealed unceasingly through the years till deliverance came. We urge individual, group and nation-wide prayer by all members of our race continuously and persistently, but especially on that day, Thanksgiving Day, November 25, 1926, when this people shall be called upon to give thanks to Almighty God for divine favor and blessing upon this nation, do we urge as the people pray for continued prosperity and blessing we pray for deliverance from the wrongs and injustices which we suffer. Make this an annual custom every Thanksgiving Day.

2. We recommend that we emancipate ourselves from the slavery that has bound us to political parties and act as fre emen in the casting of our ballot and the selection of candidates, to give support, basing our choice upon men and measures rather than parties, for too long have we been tied by tradition and as serfs controlled and directed in our voting by unscrupulous leaders.

3. "In union there is strength." Therefore, we suggest that the best assurance of ultimate success of our emancipation from the conditions which enslave us—segregation, proscription, lynching, and denial of civil and political rights—is a united race effort against all the forces which contribute to these conditions.

To this end, we call upon our members of our race everywhere, in politics, in church, fraternal and social life to unite their political strength and their financial and economical resources to compel redress of the wrongs from which we suffer.

4. Our plan embraces all rights organizations and we urge membership and affiliation of the race with some of these organizations.

So rapidly and securely are these new chains of slavery being forged about us that unless this race of ours bestirs itself we will soon be in servitude more galling and degrading than that from which our forefathers suffered.

You have the plan based upon mainly individual and collective resistance to denial of equality, thus overcoming the stigma of color—a plan simple but comprehensive. Will you adopt it and help in its execution? Herein is our call to a Sesquicentennial Crusade Against Color Proscription.

C. C. Somerville, Mass.; Mrs. Wm. H. Taylor, Pa.; Rev. Alice Winston, Pa.; James L. Neill, D. C.; M. W. Spencer, D. C.; Adelaide Lewis, Pa; Rev. H. M Smith, N. Y

RACE SESQUICENTENNIAL DECLARATION OF RIGHTS

The National Equal Rights League, in its 19th anual session assembled at the birth city of the Declaration of Independence, in the Sesquicentennial year thereof, addresses the conscience of the nation.

DEPARTMENT OF RESEARCH IN NEGRO HISTORY

Of The Associated Negro Press

The Bitter Need Of This Study By Negroes

The Associated Press, realizing that there are appearing from press, in the great libraries of the country, wonderfully bound and elaborated books that paint with hundreds of illustrations the abominable traits of that type of African utterly ruined by the White Slave trade, has determined that our race writers must be informed about the great ancestors that stand back behind that ruin. Did those careless explorers into Africa understand the great history that lies hidden about the ancestors of even these, they would go into Africa looking for the fine things that lie hidden behind the repulsive traits that like to picture.

The writer looked at these books in great libaries, with a sinking heart. How could the great thinking white public be able to respect a race so hideously represented, until the broader thought came, that these books are written often by white adventurers, who are traveling, who sometimes possess money or fall into the hands of those who are seeking to make money out of hideous sensationalism. We must wake up as a people and find the truth that will make the white man see these books as a CRIME against a really great people destined to play again a wonderful part in the world's history.

There are other reasons why white and black must study Negro history. The Associated Press sees the need of sending forth this truth because so few men today understand the primitive forces that are the root of modern cluture. So superficial and prejudiced has been most modern research, that many important and accepted theories of universal history have no actual basis in fact. The average modern book contradicts what the ancients said about the nations that proceeded them.

We cannot face the stupendous problems that the world faces until we can read aright the riddle of the evolution of the races. Uninformed men make unsafe leaders, that is the primal cause of so many errors in judgment in state and national cuncils. We look upon them not as statesmen but as promoters of petty policies for out of their deliberations spring no alleviations of the woes of the world. It is from this lack of understanding in leadership that the world suffers most today.

We could discriminate between the true and false in our civilization, if we knew more about primitive culture. The way by which the first men climbed must ever be the human way. Racial prejudices are the greatest menace to world progress and were the real cause of the WORLD WAR. Classes clash because the wealth of the world concentrates more and more into the hands of few. The tragedy of human misery increases, the mounting number of defectives, the growing artificality of modern living, compels us to seek and blazen forth the knowledge of the true origin of culture and the fundamental priuciples that through the ages have been the basis of progress. Only by this wisdom shall we know how to lift human life today.

(By Drusill Dunjee Houston, from Wonderful Ethiopians, Universal Press, Oklahoma City, Okla.)

POST
WASHINGTON, D. C.

JAN 23 1927

WEEK WILL BE DEVOTED TO NEGROES OF HISTORY

Colored Schools Here to Make Study of Americans Starting February 2.

ASSOCIATION IS SPONSOR

In the colored public schools of the District the week of February 7 has been set aside for dissemination of information concerning negroes in American history. The Association for Study of Negro Life and History has succeeded in developing a nationwide program for this period, with the general purpose to develop ideals of character and citizenship.

While each school building will formulate its own plans for the celebration, general topics suggested by the association include the negro's part in the making of the nation, his contribution to its material prosperity, his accomplishment in arts and letters, and his present duty. Emphasis will be placed on the negro in history, rather than on negro history. A bulletin issued by the association said:

"What is needed is not a history of selected races or nations, but the history of the world void of national bias, race hate and religious prejudice. There should be no undue eulogy of the negro, whose case will be well taken care of when it is shown how he has influenced the development of civilization."

Negro history week, annually observed by colored schools of the country, first was celebrated here last year.

Racial Consciousness- 1927

MRS. BAUERNSCHMIDT EXPRESSES DISGUST

Mrs. Bauernschmidt in her excellent talk to the open Forum last Sunday afternoon at Bethel Church expressed disgust at the attacks of the Afro-American Sewer newspaper and the replies to those attacks by the HERALD-COMMONWEALTH. Mrs. Bauernschmidt declared that under the city charter the School Board was given the authority to run the schools and that whenever there were charges against a principal or teacher they should be presented through the proper channels to the School Board. She also declared that the newspaper controversy was destroying the morale of the colored school children, that they were being taught through the newspaper to refuse obedience or respect for constituted authority.

In these matters we wish to say that we agree in toto with Mrs. Bauernschmidt and that the stand we have taken in the High School controversy was impelled by consideration for the injurious effects that holding up a school principal or teacher to ridicule and attempting to exhibit his alleged inability to fill his position tended to incite disrespect in the minds of pupils and rebellion in thier hearts. Of course this is what the Afro-American Sewer seeks to do. What it seeks to do is to rule, to dictate, to dominate over the colored people of Baltimore, and if teaching disloyalty, disrespect, disobedience on the part of children to those in authority over them will give them dominance and make them feared they will teach disloyalty and disobedience. If by innuendo, insinuation and [illegible] charges the character and usefulness of one in public service, but in disfavor with that disseminator of sewerage, can be destroyed and his or her effort to earn an honest living be prevented that method will be used.

The people of Baltimore, black and white, are fast learning that The Afro-American Sewer is a menace to the peace and well being of the colored people of their city.

[illegible]VE $10,000 IN PRIZES IN PHOTO MEMORY CUTOUTS

Can you identify our race leaders from their pictures. If you can, you will have opportunity to win valuable prizes by telling who these people are in a photo contest which will begin in The Age next week.

This contest will be conducted in cooperation with a well-known building company, which is selling lots and giving financial assistance to prospective home builders at New Brunswick Highlands, N.J.

The pictures of three race leaders will be published in each issue of The Age for a period of several months. The faces will be divided in three parts and mixed in such a way that each portrait will contain parts of others in the group. Readers are asked to cut the pictures out and paste them together correctly and write below the name with a short personal history of each. Those who are successful will be awarded prizes as follows:

1. $100 as a credit on the purchase of any two lots at New Brunswick Highlands, near the industrial and rapidly growing city of New Brunswick, N. J., within the Metropolitan area of New York.

2. $100 in cash when a dwelling is erected on these lots (any time within two years).

The property is 32 miles from New York City—55 minutes ride—and is on the main line of the Pennsylvania Railroad. It is 12 minutes from the heart of New Brunswick, and trolley cars pass the property. Title to the lots is guaranteed and insured by the Fidelity Trust Company of New Brunswick, so that those who participate in the contest cannot lose. All they are required to do is to exercise their memory and take a little time in sending in the photographs. The prizes they will get will go toward the purchase of a home which can always be rented if they do not want to live there themselves.

EQUALITY — PLAIN COMMON WHITE

From Time Magazine

Sirs:

Do not care to help any magazine whose managers or editors put themselves down on an equality with Negroes and call them "Mr." and "Mrs." Do not send mine any longer than it is paid for.

W. C. POYNTER

De Witt, Ark.

Sirs:

If the Negro is so detestable as to be undeserving of the common title Mr., Mrs., or Miss, the courtesy accorded all other races, I wonder if W. C. Poynter and other Southern gentlemen of his ilk can without a blush of shame, stand in the presence of their wives and daughters and explain to the world just why in so far as physical appearance is concerned, the color line is so rapidly vanishing. Surely even Poynter himself must know that if the stranger in certain sections of the South relies solely on color he is decidedly unable in many instances to distinguish a white man from a Negro, notwithstanding the well-known fact that intermarriage between the races is strictly forbidden by Southern laws! May we ask Poynter who is to blame? Certainly not the despised "nigger men" and even more certainly not the cowered and much outraged white women.

Maybe I am wrong, but it seems to me that if in spite of ku kluxes and jim crow laws, "niggers" are good enough to be made the sons daughters, aunties, uncles cousins, sons-in-law, daughters in law and concubines of the high-and-mighty Southern gentlemen of Poyner's ilk there should be little room for complaint from them when a few humble but learned magazine editors and managers persist in "putting themselves down on equality with Negroes."

This letter is written by a plain common white man who does not feel like establishing a shrine in his own honor because he is white but who does really thank God that he is a College Product and not an ignoramus.

H. KIRBY.

Houston, Texas.

GIRL TELLS PROBLEMS OF OUR RACE

Lauds Boston Public Schools For Their Attitude.

BOSTON, Mass., March 10.—The far-reaching effect of the Boston public schools in their treatment of inter-racial problems was extolled by Miss Crystal Bird of New York, who yesterday bared her heart to the members of the Twentieth Century Club, frankly describing "What It Feels Like to be Colored."

Generous And Religious

The young woman, who was graduated from the public schools here and the Boston Normal School and later served for eight years on the national board of the Y. W. C. A. as secretary for work among younger colored girls, declared that as a child in this city she experienced no feeling of class consciousness as she mingled in the activities of her classmates.

That the colored people are more generous and certainly have more religion than their white brethren was the statement added by the Rt. Rev. Samuel G. Babcock, suffragan bishop of the Episcopal church here. Rising in the audience, he explained that he based this conviction on his observations, noting that he has 200 churches under his jurisdiction.

Racial Feeling Strong in North

The bishop jarred the symphony of praise of New England which was loudly applauded by the large gathering of members when he declared that the feeling in the North is the same towards the colored race as it is in the South, except that here it is deeper and not so conspicuous.

He said that a congregation shows pride in its colored zealots until their number in the church becomes large. Then, he declared, the white members show their prejudice by refusing to attend the services.

Carl Van Vechten, New York author, suggested that it is ignorance in the North and prejudice in the South that reflects the feeling of the white man towards his darker-skinned brother. Northerners do not even know what it is all about; they do not stop to think about it, preferring to feel that way in ignorance of the cause. Southerners, he said, have given the subject thought as a result of past experience and are simply prejudiced against the colored man.

Other Tributes to Colored Race

In reply to a question from the floor as to the number of colored persons who exercise their right to vote, Mr. Van Vechten replied that he did not know the number, but remarked that colored folk vote the Republican ticket because Southerners are Democrats.

George W. Coleman, president of the Ford Hall forum, supported Bishop Babcock in stating that the colored people are more generous than the whites. The other night at Ford Hall, when the audience was made up largely of colored people, the collection was 25 per cent above the average taken during the year.

In paying his tribute to the colored race, President James P. Munroe of the club declared that "Miss Baldwin was the best teacher they had in a generation in the Cambridge public schools." He said that "the New Englander can never reconcile himself to that hideous thing, the Jim Crow car. The Southerners at least might make it as sanitary and comfortable as the white car."

STAR
INDIANAPOLIS, IND.

FEB 17 1927

PRIDE IN RACE.

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Similar improvements on a smaller scale are found in both Northern and Southern towns, and are especially noticeable in Indianapolis, where there is constant effort among Negroes to become owners of homes and to share the comforts and luxuries that industry justifies. Rightful commendation came to Indianapolis colored folk last Sunday at their big annual meeting from Meredith Nicholson, and there was a great truth in his statement that in their rapid advance in the ways of freedom they proved t' wisdom of Lincoln's belief in their future. They are testifying to his wisdom. It was a pretty and true compliment he paid to the race when he said that instinctive good manners are one of its greatest assets.

Indianapolis is entertaining three Negro celebrities this week. Walter White, author of two novels, "Fire in the Flint" and "Flight," both of which have been well received by critics and public. Countee Cullen, the young New York poet who finds place in the best magazines and has taken numerous prizes for his work, has also been a visitor and entertainer. Roland Hays, who is making another triumphant tour, will sing for the public on Sunday with what one restrained critic dwells on as his beautiful voice, perfect training and power of expression, while a simpler comment of another is that he sings with his heart. Where such talents exist there is no question of race. The world reads, listens and is glad.

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At both branches, attention was called to the occasion by historical posters of prominent Negroes and suggestive bulletins, giving lists of outstanding books by Negro authors.

Reference matter about noted Negroes was in great demand and practically all of the books relating to the Negro's contribution to education, business, art and the professions were issued.

Among the more popular books called for were Brawley's short history of the American Negro, Dunbar's poems, Booker T. Washington's Up from slavery, Work's Negro year book, Dubois' Gift of black folk and Carter Woodson's Negro in our history.

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Department of Negro History of The Associated Negro Press.

"William E. Burghare Du Bois"
God gave thee thy inspired mind.
To see the higher ways destined
For thy own race. From race hate's bane
Thou didst not quail: but as a man
With steadfast heart and eagle glance
Did'st scan time's page, for the advance
Of Negro mind. When scholars slept,
Thy brain delved deep and thy mind swept
Adong each age, turning the vein,
For black men's deeds; which long had lain
Concealed. This treasure is thy book
Today has caused mankind to look.
At the giant shadows on life's dawn,
Thrown by black men of the ages gone.
The name "Negro" by slave trade wrecked
Must rise in other men's respect.

When traitors sought to compromise
With race-hate, giving up eoch prise:
Thou did'st not cringe for gain or place:
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Oft' has't thou crossed mountain and plain
With tireless feet Oft bourne the strain
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When racial foes struck at thy heart.
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Asst. U. S. Attorney Uses Offensive Word Frequently

J. D. Adams, Court Reporter.

Judge Dawson is a real and true judge. He sits in Federal Court and sees humanity at its best and at its worst, humanity of all colors and creeds and races and he listens with patience and sympathy and kindness and is not influenced, except on the side of leniency, by the fact that the prisoner before the bar is White or Black.

It is a pleasure to study the workings of the Court but one question arises, "what is a Nigger?" The writer knows it is a word that is offensive to Colored people and resented by them. Therefore he is surprised to hear the Honorable Claude Hudgins our learned and able Assistant U. S. Attorney say "This nigger woman" or "this nigger" when referring to Colored people. There is a lot of strain and worry on the Prosecutor, but what is a Nigger?

El Paso, Tex.

FEB 11 1927

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These contributions definitely began in colonial days. The negro at his then stage of progress could certainly have not built the civilization of the old south unaided. Yet it is definitely to the negro's credit that civilization was built with the help of negro brawn and fidelity and more than a little negro skill in the various mechanical crafts. Southern agriculture, then, as now, owed an essential part of its prosperity to negro labor.

The civil war left the race confronted with the necessity of radical adjustments, and, despite the help (including the tragic misdirection) it has received from white sources, the race can not be denied the credit for having achieved the adjustment on the whole brilliantly. Negro property, negligible in 1865, now rates at close to $2,000,000,000. Negro illiteracy, running to 90 per cent in 1865, is now scaled down to 20 per cent.

Negro economic productivity can not, perhaps, be accurately measured for either period. But that its increase is on a scale commensurate with these gains in property and education can not be doubted.

The "shiftless" negro, the negro criminal and the agitator still hang on the flanks of the race, making it easy for agitators of another breed to stigmatize it unjustly. But with every passing decade the fact becomes more apparent that the masses of negroes in America, in all historical periods and under all social conditions, have been law-abiding, hard-working and, within the limits of their opportunity and their racial inheritance, vigorously progressive.

No American, southern or northern, can have a sanely proportioned view of the race problem without taking these encouraging factors into account as the main factors.

Haven't the Negroes of Texas sufficient sense and ability to charter a so-called "fraternal co-operation", and operate and conduct same by, for and among themselves?

Launched February 3, 1925—more than two years ago—what has this organization done that would place it in the category with an interracial movement?

Sifted down to its final analysis and stripped of all pretense and camouflage, isn't it a fact that this organiation is simply another scheme to exploit Negroes, employing some of the leading members of our race in the design?

Furthermore, is there any urgent need for such an organization, and if there is such need, why attach the financial consideration, envelop and surround the movement with so much ritualistic nonsense and mummery, and why the absence of leading white citizens from the ranks of its membership?

These and many other questions should be asked by our people and answered to their complete and perfect satisfaction before becoming actively allied and closely identified with this movement which is nothing more or less than a private corporation, as shown by the papers on file in the office of the secretary of state at Austin, Texas.

As so often contended by The Informer, the time has arrived when the Negro must cease the practice of fattening frogs for snakes, who thus grow fat and ultimately bite and inject their poison and venom into our racial veins, resulting either in our illness or death; for, after all is said and done, friends, everything that glitters is not gold.

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Racial Consciousness - 1927

NEGRO HISTORY WEEK OBSERVED

City Schools of Nashville Celebrated Event Last Week

HIGH, JUNIOR HIGH AND GRADED SCHOOLS TELL STUDENTS OF NEGROE'S PAST

Negro History Week was observed in practically every city school in Nashville as well as colleges and Universities, beginning last Monday. Children of every grade were told something of the achievements of the Negro Race. Many of the addresses delivered to the classes depicted the gallantry of members of the race in the past ages; told of their heroic deeds and their valor on glory's battle fields; followed them in the realm of invention, art, literature, science; traced their success in the financial world; threw the calcium lights upon them as they sailed the high seas over the mighty deep; found them as explorers of unknown lands from the tropics of the almost impenetrable vastness of the frozen Arctic; visited them as it were, from their records B. C. up to the rugged brow of Calvary, making a beautiful story out of the Three Wise Men, where it is said that one represented a member of the race; came on down to the Queen Anne War, the War of the Revolution, the War of 1812, the Civil War, the French and Indian War, the Spanish-American War, and the recent World's War, which was fought to make the World safe for Democracy.

Wide-eyed children listened with rapt and marked attention when the teachers told them in the city schools of Nashville something of Benjamin Bannekar, the Negro who is said to have been a personal friend and associate of Thomas Jefferson. History puts him down as one of the great mathematicians of the age, and gives him credit for having produced the first Almanac in America. They listened to the story of Anthony Williams, who was with Commodore Perry in his flag ship at the Battle of Lake Erie, whom the Government Department honored, and the city of Buffalo, N. Y. immortalized in their celebration August 1913. They learned much about Robert Brown Elliott, the eloquent statesman, who introduced and pushed through both Branches of Congress the Civil Rights Bill. They were told about Hiram V. Revells, from the state of Mississippi, who filled the post of United States Senator. They learned that P. S. B. Pinchback from Louisiana, who had the distinction of being Governor of that state for a brief period. They got a beautiful picture of Toussaint L'Overture, one of the world's greatest soldiers. They had a beautiful recitation of the life and work of J. C. Price, the orator, the educator and statesman. They heard about Sojourner Truth, Harry Tubman in fact, they were given a peep into the archives of the forgotten past; they saw the cob webs taken away from the musty past and the facts spread out before them about what the Negro has really contributed in the progress of the world. "Many were shown," said one of the public men this week, "that the Negro is the author of civilization; the heroic deeds of Hannibal, the noted Carthagenian who scaled the impregnable Alps and beheld the beautiful sunshine of Italy. It was Negro History Week, sponsored by national organizations headed up by Carter G. Woodson of Washington, D. C., whose service to the world as a historian, has brought wonderful fruit.

A list of some of the Negroes of national and international fame is, R. H. Boyd, Hiram V. Revells, John M. Langston, Robert Small, Matt Henson, Coleridge Taylor, Col. Charles Young, Harry O. Tanner, Renee Moran, Norris Wright Cuney, Alexander Rushkin, Alexander Dumes, Paul Lawrence Dunbar, James Forton, Pietro Alonzo, Saint George, Toussaint L'Overture, Sojourner Truth, Booker T. Washington, Crispus Attucks, Juan Latino, Alexander Dumes Pere, Phyllis Wheatley, Frederick Douglass, Estevancia, Harriet Tubman, Chevelier Conductor, Libyan Sybil, Blanche K. Bruce, Gov. Pinchback, Peter Salem.

THE NEGRO IN AMERICAN HISTORY

BY R. B. ELEAZER

Since February 6-13 is being observed as National Negro History Week, one may naturally inquire whether the Negro has any history worthy of commemoration. A little digging into the record reveals some surprising facts in answer. We learn, for example, that Negroes had a place among the pioneers of American history, representatives of the race having been with Columbus on his voyages of discovery, with Balboa when he reached the Pacific, with Cortez in Mexico, and with the explorers of Guatamala, Chile, Peru, and Venezuela. The territory now forming New Mexico and Arizona was first explored by a party led by Estevanico, a Negro. In our own day Matt Henson, a Negro, is the only civilized American who ever set foot on the North Pole, havingf been the trusted companion his eight polar expeditions.
of the late Commodore Peary in all

The twenty Negroes brought to Jamestown in 1619 were the first of the multitudes of imported Africans who were soon doing a great part of the South's agricultural work. This condition, of course, still prevails, with Negroes owning or operating a million farms.

During the later slave period most of the South's skilled mechanical work, also, was done by Negro artisans. The fine old Southern mansions were the work of negro carpenters, while machine shops, mills, gins, smithies and even the railroads were in large measure manned by negro slaves. After the Civil War this class of work passed gradually into the hands of white people. The World War however, with its great industrial demand again opened the doors of skilled industry to thousands of Negroes. The general testimony of employers is that they have made good.

Since the Civil War the Negro's business development has been remarkable. Sixty years ago members of the race owned about two thousand businesses, none of them any magnitude. Today they own sixty thousand. These include more than sixty insurance companies with $250,000,000 of insurance in force, and seventy-three banks doing an annual business of $100,000,000. These are all financed, managed, and supported exclusively by negroes. The group now owns 650000 homes and has an aggregate wealth estimated at $2,000,000,000.

The negro has a record of invention, also. Norbert Rillieux, a Louisiana negro, invented the vacuum pan which revolutionized sugar refining, and J. E. Matzeliger devised the shoelasting machine which is now in universal use. Benjamin Bannaker, astronomer and mathematician, made the first clock produced in America. Elijah McCoy has taken out more than fifty patents.

From the days of Phyllis Wheatley, negro slave whose poetry was noted and praised by George Washington, there have been many negro poets in America, and a hundred volumes of their verse have been published. Of these Dunbar is the best known. A number of paintings by Henry O. Tanner, American negro, have been purchased by the French government and hung in the Luxembourg Gallery. Negro music is generally credited with being America's only unique contribution in this field. The compositions of Samuel Colerdge-Taylor and the vocal art of Roland Hayes' are known around the world.

In devotion to the flag the Negro has not been found wanting. Crispus Attucks was the first American to fall in the Boston Massacre of March 5, 1770. Peter Salem and Salem Poor won distinction at the Battle of Bunker Hill. All told, there were some three thousand negro soldiers in the American Revolutionary armies. In the War of 1812 negroes fought gallantly with Commodore Perry at the Battle of Lake Erie, and with General Jackson at New Orleans. In the Spanish-American War negro troops distinguished themselves at Guasimas, El Caney, and San Juan Hill. Two hundred thousand negro troops went overseas in the World War, and two negros of the 369th Infantry were the first American soldiers decorated for valor. The Croix de Guerre was awarded to four entire negro regiments.

In education the negro's progress has been phenomonal. Ninety percent illiterate in 1865, they are now only 20 percent illiterate. More than ten thousand members of the race have graduated from college, many of them with honor. Eagerness for education and heroic struggle to attain it have been among the finest characteristics of the race. Out of their meager means they are raising three million dollars a year for the support of private schools.

The religious history of the negro is a story in itself. Beginning in 1865 with only 700 churches of their own, they now have 47,000 churches with 5,000,000 members, and 46,000 Sunday School enrolling 3,000,000 pupils. John Stewart, a negro missionary to the Indians, was the founder of the mission work of the Methodist Episcopal Church, while the members of that church in the last five years have contributed nearly $2,000,000 to its mission funds.

It is facts like these which led Ambassador James Bryce to assert that in an equal length of time no other race had ever made such progress. The record is creditable to both races, being due alike to the generous opportunities for progress privided by the white man and to the negro's eagerness and ability to profit by them. It should therefore be to both groups a source of pride and of mutual appreciation and good will.

POST
WASHINGTON, D. C.
FEB 13 1927

Negro History Week Observed at Randall

Negro History Week was observed in all classes at the Randall school, a special celebration being held Wednesday afternoon. A playlet was given by pupils under direction of H. F. Morris and E. R. Clark, portraying the past, present and future of the American negro. Dean Lucy D. Slowe, of Howard university, spoke on "Why We Should Study Negro History."

Negro history also was the theme of the program of the Randall Parent-Teacher association. F. H. M. Murray gave an illustrated lecture on the negro as depicted in American art. Music was by the Mount Moriah Baptist quartet and Percy Shands. Lillian Robinson, president, was directed to draft a petition for restoration of an item for 74 new teachers to the District appropriation bill. The new Randall building was occupied Friday. Its special features are a combination auditorium and gymnasium and all modern equipment.

NEGRO HISTORY WEEK TO BEGIN HERE TODAY

Achievements of Race and Its Leaders to Be Taught as Lesson to Its Youth.

Negro schools, churches and social agencies throughout the country will observe, beginning today and ending Feb. 12, the second annual National Negro History Week, during which will be taught some of the history and achievements of the negro race and its leaders in the hope that young negroes may be inspired to noble deeds."

The celebration of the week will be held under the direction of the Association for the Study of Negro Life and History. Dr. Carter G. Woodson, a negro historian of Washington, is founder and executive of the association, which has engaged many teachers, ministers, professional and business men who are negroes to speak at special hours in schools, churches and other places and tell young negroes of their race's records in the world's history.

"The negro," said an announcement of the celebration, "must either convince the world that he has a record as glorious as that of any other race or remain content with a mixed status of inferiority. The greatest scholars of today are saying that there is no such thing as race in science, and that there is nothing in anthropology or psychology to support such myths as the inferiority and superiority of races. These truths, however, will have little bearing on the uplift of the negro if they are left in the state of academic discussion. The nego must learn his past and publish it to this prejudiced world."

TOPSY TYPE OF NEGRO INTERPRETATION DETRIMENTAL TO BIRTH OF NEGRO CULTURE.

Says Prominent White Club Leader In Y. W. C. A. Discourse On Negro Culture.

Long Beach, Calif., June 13. —(Pacific Coast News Bureau)— That the Negro has shaken his applied inferiority and is entering a new era of culture was the thought brought before the Delphian Club (white) by Mrs. W. L. Porterfield, prominent club leader in a recent address at the Y. W. C. A. on "The Negro of Today—His Contribution to American Culture"

This, she argued, was evidenced through the Negro's dislike for the minstrel and "Topsy" type of Negro interpretation, which he views as detrimental to the birth of culture.

Re-Birth Started In 1895

The re-birth of the Negro started in 1895, the speaker said, with the writings of Paul Lawrence Dunbar and Booker T. Washington. They started the feeling of self-reliance continued through the works of Eugene O'Neill, who has the unbiased appreciation of the Negro because of his sympathetic protrayal of the black man's character.

Mrs. Porterfield also described the New Negro cultural center. Harlem, New York, that is owned and controlled by Negroes. She said that the Negro has solved the race problem by residing there, law-abiding and alone, surrounded by white people. The Negroes **there edit their own** newspapers and two magazines and have held two Pan-African conferences in Europe to discuss their problem.

Lauds Roland Hayes.

In relating the story of Roland Hayes, the speaker described his early struggles in the realm of art, but how determination and perseverance brought him to become one of the greatest concert artists. He is constructing a school, the speaker said, which will make the center of Negro inspiration and culture. This monument he intends as an honor to his mother, who he stated was his inspiration and source of peace in his fight for supremacy.

Racial Consciousness - 1927

MILLER TO SELIGMAN TO JOHNSON

This now famous triple play has already become historic. It was started by Professor Kelly Miller, the learned sociologist and mathematician of Howard University, with an article in the March Number of Current History, a prominent monthly magazine published in New York City. Dr. Miller entitled his contribution "The Causes of Segregation." In it he dwelt upon the spread of residential segregation of Negroes in the principal Negro communities of the United States. He stated the incontrovertible fact that such segregated areas are growing in number and extent, and that the process has not been appreciably halted by the various decisions handed down by the courts, although its distasteful legalization has been thwarted. He held truthfully that "The Negro is developing his own business enterprises to meet the needs of a segregated population;" that "whatever political power the Negro exerts is derived from segregation," and claimed that "a strong professional class has been developed" incident thereto. So far Dr. Miller was on safe and sound ground. These are facts, distasteful as they may be to many. What probably aroused the greatest antagonism on the part of Negro readers, was his conclusion that "The Negro is to live and move and have his social being in areas apart from the whites. That "is to" was and is a bitter pill in the face of the struggles, hopes and aspirations of black America. That such a statement is in agreement with the facts as they exist TODAY cannot be denied, but that this is ALWAYS to be, and increasingly so, was, is and will be vigorously, heatedly and vociferously denied by most Negroes. Nor did the reader fail to note that underlying Dr. Miller's exposition and argument was the insinuation that black America might as well resign itself to the fate he prophesied. The consequent clamor of indignation from black America was great in volume.

In the same number of Current History, Mr. Herbert J. Seligman, Publicity Director for the National Association for the Advancement of Colored People, though a white man, attempted to answer Dr. Miller in an article entitled "The Negro Protest Against Ghetto Conditions." He could not, and consequently did not break down Dr. Miller's statement of fact that segregated residential areas for Negroes are growing in number and extent. His argument in this connection appears very weak to those who have traveled extensively and observed carefully in Aframerica. His statement that "a victory in the three cases now in preparation would complete the circle by outlawing property owners' writing their own segregation laws into private agreements" is an admission very damaging to his argument because he must needs say "would" when his argument calls for "does." We all hope that the right of property owners to write "their own segregation laws" WILL be outlawed, but we must admit that such is not the case AT PRESENT. While Mr. Seligman speaks truly when he avers that in the border streets in numerous communities, North and South, the colored and white people live side by side, and that "both races have even tenanted amicably the same apartment houses in Harlem," he does not by this statement of fact destroy the contention of Dr. Miller that the segregated areas are growing in number and extent, and that a growing Negro business and professional class is more or less successfully catering to these segregated areas.

But when Mr. Seligman asserts that "it is enforced and not voluntary separation that is in question; (that) no rational Negro quarrels with the tendency, natural or acquired, of individuals to live among their own group; (that) Negroes as a group have no more desire to live among whites than whites have to live among Negroes. . . . and all Negroes know that enforcement of segregation, whether or not by tacit agreement, means inferior accommodation at exhorbitant rents;" when Mr. Seligman says that he is preaching the gospel of the new, intelligent, militant American Negro, we owe him a vote of thanks for so succinctly presenting the anti-bandana point of view. And his final statement that "the Negro as an American citizen has no choice except to fight segregation to the last ditch"—presumably "enforced segregation"—also brings a chorus of approval from black America. Still Dr. Miller had said practically the same thing in the body of his article when he stated that "The protestation of the right-minded Negro is more than a mere abstract assertion of his rights under the law. He is contending for real, concrete, practical advantages. If the unrestricted tendency to force segregation were allowed to go on without protest the Negro would remain penned up in the most unsightly and insanitary sections of the cities to which his original ignorance and poverty assigned him." The conclusion of the careful reader is that Dr. Miller very cleverly anticipated what Mr. Seligman would say and proceeded to cut the ground from under him, leaving him, as it were, suspended in thin air. He said practically the same things Mr. Seligman said and presented some incontrovertible facts in the bargain.

Mr. James Weldon Johnson, seeing Mr. Seligman muffing the ball, ran in from the outfield to back him up. This he did by immediately mailing a news release charging the learned doctor from Howard with advocating segregation. This body blow went broadcast to the Negro press, and in a hasty letter to Dr. Johnson, the professor charged in substance—and like Omar—that the poet "has done my credit in this world much wrong." In answer thereto Mr. Johnson repeated the charge sent broadcast by his office. Dr. Miller's reply was well worth the price of admission. Always a brilliant controversialist, with a gift of biting satire and suave irony, the eminent Howardite rose to heights not attained since his famous reply to Thomas Dixon. His letter is a masterpiece of its kind which for sheer entertainment has seldom been equalled. That Mr. Johnson will attempt a reply is improbable; that he can reply as devastatingly is impossible.

HELP! HELP! COLORED HELP!

Early in the last century William Wentworth Mason, Chief of the Bureau of Investigation of the United States Department of Justice, was asked what he considered the most essential quality of the investigator. "Well," he said, "I demand this one quality in all of my subordinates: That they forget during the hours when they are away from the job anything which took place during their working hours."

Chief Mason explained further that if the individual were able to forge the facts of [illegible] when he was away from his job, that he would always be free from the temptation of talking about the people with whom he came into contact during his working hours.

In the march of the Negro to progress his transactions, social and business, have come to be of some importance in the modern sense of the world, and he is entitled to the same loyalty from his employees that other employers of other races exact and receive from their help. Over the long period of the development of business world certain species of behavior, known as ethics, have come to be the accepted basis of the relationship between those who hire and those who are hired.

The discussion shall concern itself mainly with the proper behavior of those who are hired. It is said at times that the colored man does not willingly patronize other colored persons engaged in the professions and in business. Many reasons have been advanced to account for this attitude on the part of the colored public, but this discussion has usually thrown most of the blame upon the shoulders of the colored public and has left completely out of the discussion the essential basis for this attitude by the colored public.

However rich or however poor the individual, he feels that he is entitled to the greatest protection of his affairs from the rude and vulgar vision of those who are not properly parties in the operation of these affairs. He, therefore, resents any transgressions of the established rules under which the affairs of his friends and himself should be conducted by those whose business it is to handle such affairs. The essential basis upon which any sort of help is employed is loyalty; and this loyalty comprehends not only the execution of duties and tasks by the employee, but also the protection by such employee of the facts of such duties and tasks.

If Mrs. Smith goes to Mr. Jones, a lawyer, with her domestic affairs, Miss Brown, the stenographer, is as much a party to the affairs connected with Mrs. Smith's domestic business as are Mrs. Smith and Attorney Jones and is thereby bound in honesty to the loyalty which she owes to her job, to keep the affairs of Mrs. Smith as confidential as possible, and not to gossip about Mrs. Smith's affairs with Miss Prude.

Then, too, if Mrs. Smith discovers that her affairs have been brought out upon the streets and into the society of Miss Brown's friends, she is justified in refusing to continue to take her business to the office of Attorney Jones.

While it might be said that it is not the fault of Attorney Jones that his stenographer talks too much, it must be agreed that his duty is to employ such help as will, by training and experience, have learned to keep their

mouth closed after business hours about the affairs of the office.

Recently the writer had occasion to visit the offices of a colored attorney in the downtown section of the city. To his amazement he discovered that the attorney, who had had the reputation of being a race man, had employed as stenographers and file clerks girls of the other race. When asked about this inconsistency, the attorney explained that experience had taught that his policy was the better.

This attorney said that he had tried to keep colored girls in his employ, but that they had caused his office to lose thousands of dollars because of the fact that they had found it impossible, after repeated warnings, to refrain from discussing the affairs of his clients with their acquaintances.

Last year a divorce action resulted from the fact that a colored girl employed in the office of a certain Harlem physician reported to her friends the confidential relationship which existed between her employer and a famous society lady in Harlem.

Within the past week the writer made it his business to discuss this particular subject with colored and white men in the professional and business world. He was informed in every case that it was the experience of those whom he interviewed that colored help had not yet learned to appreciate the confidential nature of their employment.

A Negro real estate operator informed the writer that he had lost during 1926 more than $20,000 of business because of the gossiping of his employees, men and women.

A colored tailor said that he had lost trade because his male help would make it their business to stand on the corners and discuss the price which customers had paid him for garments and suits which they had purchased.

A colored waiter went out of his way to inform the husband of one of the patrons of the restaurant where he was employed of the fact that this patron's wife conducted midnight parties at the restaurant.

A lady clerk in the office of a Harlem pastor overheard a conversation between the pastor and one of the church members, added more to what was said, by the use of her imagination, made certain deductions based upon the story according to her imagination, and then tattled the whole-cloth story abroad. As a result there was a real honest-to-goodness row and the pastor was forced to resign.

A white butcher doing business in Harlem decided to employ colored assistants. They proved to be apt workers, and then he promoted one of their numbers to assistant manager. One Monday morning a customer came to the butcher, raving mad. After much noise he gleaned from her complaint that the assistant manager had told his wife that the lady in question had continuously come into the store to purchase "dog meat." The wife of the assistant manager had relayed the story to the friends of the customer, adding that, since she had no dogs, she must positively have purchased the "dog meat" for her own use.

The manager of a furniture house which does a large credit business among colored people said: "I would like to employ all Negro help in my place, but experience has demonstrated that they will report the business of the client to their friends."

In 1925 a colored girl was employed in an apartment house as maid to a wealthy woman. A real estate operator in Harlem was the agent for some property which this woman owned. On several occasions the real estate man would have to visit the home of the white woman to discuss the business of his agency with his client. The maid, being of blunt mind and without the proper sort of imagination, concluded that the real estate man, who was a respectable married man with several children, must be conducting an illicit relationship with the white woman. Whereupon she made her conclusions and deductions known to a lady friend who was a personal friend of the wife of the real estate man.

The wife became enraged and wrote the white woman a hot letter, in which she told her that she was fighting mad. The woman took the matter up with her attorney and a beautiful mess was the result. The maid lost her job, the real estate man his client, and the white woman her confidence in colored maids and colored real estate operators.

Some years ago a leading Negro politician attracted the attention of a white woman of wealth who made it her duty to donate large sums of money to the support of the political club which the Negro politician conducted. This club had been fighting for the recognition of the political rights of the community by the white politicians in one of the major parties. It would have been impossible for the colored politician to have effected the good for his race and the Harlem community without the financial assistance which this white woman brought to his work. When the battle had been nearly won and Negro citizenship had been benefited to a large degree, a colored stenographer and clerk made it her business to report to common gossips that the Negro political leader had entered into intimate relationship with the white woman.

This report created such a disturbance among the female members of the organization that the leadership of the politician became ineffective.

If Negro employees are to hold their own with other employment groups they must choose between loyalty to their social friends and loyalty to those who support them. They should realize that good faith is always a basis of employment and that this cannot be broken without disastrous results to their employers and to the clients who make it possible for them to make a living.—Edgar M. Grey in the Amsterdam News.

PROVIDENCE, R. I.
Journal
MAY 30 1927

A COLORED "WHO'S WHO"

Biographical sketches of the most eminent Negroes in America are given in a volume just off the press, entitled "Who's Who in Colored America." The achievements recorded in this volume represent the attainment of the Negro race sixty-four years after its emancipation, and something over three hundred years after the introduction of the first Negroes into America.

To represent fully the achievements of Negroes in America would require also a "Who was Who," for some of the most distinguished members of the race have passed away, men like Frederick Douglass and Booker T. Washington. But the record of those who are now carrying on is an impressive one. The field of education is widely represented and contains Robert R. Moton, head of Tuskegee Institute; Moredcai W. Johnson, President of Howard University, Washington, D. C., and Nannie Burroughs, founder of the National Training School for Women at Washington. Negroes in political life include three Assistant United States Attorneys, a Civil Service Commissioner in New York City and one in Chicago. Charles M. Gilpin, actor; Paul Robeson, actor and singer; Julius Bledsoe, singer, and R. Nathaniel Dett and Henry T. Burleigh, composers, appear in the field of the stage and music.

Impressive is the showing in finance, presidents of life insurance companies and bank presidents, one of them a woman. For a race that started not only with nothing, but handicapped with the superstition and traditions of savagery, this volume, issued after two generations of freedom, makes an exhibit hard to match anywhere in human history.

To the ethnologist the volume presents a riddle extremely difficult of solution, because in it he is studying the negro who is socially rated as such, not the pure transplanted African stock. Many of the records in this volume are of persons whose white blood far outweighs their negro blood. Frederick Douglass, to those who saw and heard him, was obviously a white man of high racial quality with a black skin. Something of the same must have been true of Booker T. Washington. The volume is only to a slight extent a record of unmixed African blood. It is rather a showing of what mixed blood, in spite of the handicap of the negro's social status, can achieve in a free country. While America has given opportunities and advantages such as neither Liberia nor any other black republic could possibly offer, it is true, on the other hand, that for a negro to win conspicuous positions like those mentioned represents a triumph over difficulties of a kind that a white man, however humble, does not have to encounter. Therefore, in reckoning comparative ability, the negro should have the advantage of a racial allowance.

Another record in which the negro race has part will never be separately written, namely, the record of some millions of negroes whose African blood has become so attenuated that they have escaped into the white race. The record of these individuals, when distinguished, appears in the regular issue of "Who's Who in America." Whatever credit the negro race deserves for their abilities and attainments thus goes to the white race, just as, in the case of the present volume, it is fair to say that much of the ability there represented belongs to the Caucasian rather than the African strain.

NEWS
Monitor-Pa
MAY 31 1927

NEGROES ISSUE A 'WHO'S WHO'

Prominent Members of Race Listed in Interesting Book —Marcus Garvey's Name Is Omitted

Biographies of eminent living Negroes have been collected and published for the first time in "Who's Who in Colored America," just issued in New York City.

The name of Marcus Garvey, founder of the ill-fated "Black Star" steamship line, president-general of the New African Republic and editor and owner of a daily newspaper for colored folk, published in Harlem, is not included among the prominent men and women of his race.

Among the leaders in education included are: Robert R. Moton, head of Tuskegee Institute; who succeeded Booker T. Washington, and also one of the organizers of the National Negro Finance Corporation of Durham, N. C., and the Rev. Mordecai W. Johnson, first Negro to become president of Howard University of Washington, D. C., since its founding in 1866.

In finance and industry are Charles C. Spaulding, president of a life insurance company with assets given as over $3,000,000 and also president of a bank in Durham; Midian O. Bousfield, president of a life insurance company in Chicago; Edgar P. Benjamin, president of a bank in Boston; Lucius E. Williams, president of a bank in Savannah, Ga., which started in 1900 with $102 and now has resources of $1,305,988.93.

Charles S. Gilpin, actor; Paul Robeson, actor and singer; Julius Bledsoe, concert singer; R. Nathaniel Dett, composer, and Henry T. Bureigh, composer of "Deep River," are among the artists mentioned.

Politicians listed include three assistant United States Attorneys, Perry W. Howard of Washington, Eugene W. Rhodes of Philadelphia, and William C. Matthews of San Francisco; Ferdinand O. Morton, civil service commissioner in New York City, and Bishop Archibald J. Carey, commissioner in Chicago.

Among the women, Mrs. Mary McLeod Bethune, president of the National Association of Colored Women, with 200,000 members, Maggie Lana Walker, president of a bank in Richmond, Va., and Nannie Burroughs, founder of the National Training School for Women at Washington.

Racial Consciousness - 1927 I

ON USING THE OLD "NOODLE"

We publish on the first page a letter from our good friend, Dr. Bond. He says he writes from his sick bed—even had he not admitted that, we would have known he was "sick" if he meant his letter as a reply to our remarks last week on wholesale arrests of Colored people. He misses the point entirely and a blind man reading his letter and our editorial effort could see they had nothing to do with each other.

When fifty persons—white and Colored—went before the new Mayor and Chief of Police before they had even warmed their chairs and in a long speech and a longer set of resolutions, urged those officials to clean up the city, **Especially the Black Belt,** we knew a mistake had been made.

We knew the event was too spectacular, savored too much of the grand stand play and would be interpreted by many as an effort to impress the new administration with the worth and value of certain individuals. We knew that but kept it under our old straw hat and said nothing. We also knew, with the Courier-Journal and The Times weeping salty tears because Negro women were "soliciting" and robbing white men and yet never explaining to a thoughtful public what white men were doing down in solid Negro disreputable districts at all hours of the and night, that those two papers would make the welkin ring with their claim leading Negroes declared Black Belt rotten and asked for a police clean-up. We may look dumb but we know a thing or two. We also knew with all this publicity inwhich it was pictured to the world that Black Louisville was all immoral, all rotten, all dangerous declared so by leading Negroes, that the police would jump at every opportunity to make the dream come true. But we kept our tongue in our mouth and our pencil in our pocket. What happened? Immediately after that visit of this committee of fifty, Negroes were arrested by the wholesale—Every Saturday night and Sunday. Headlines told the world every week that between 6 o'clock Saturday evening until Monday morning anywhere from 150 to 200 Negroes had been arrested in the Black Belt. The Courier-Journal chirped "Four and Twenty Blackbirds Baked in A Pie," and The Times sang with the loud pedal on "Goodbye Blackbirds." Policemen bet each other that they would make the most arrests. All because this spectacular stunt of fifty persons calling on the Mayor asking him to "clean up" was pulled.

And wherein is the city improved? Who notices any shortage of immorality and other things spoken of by Dr. Bond? The News is for law and order, for the saving of our boys and girls as strongly as anyone. It, The News, made the first protest years ago against the authorities allowing the underworld to run the city. It fought so hard, the editor was threatened by the police and by the underworld. So none can say we do not favor a good, clean city.

But if our preachers would leave their secluded pulpits and go out in the byways and appeal to men and women they would help more than an armyofpolice. But no, they make sinecures of their calling and profession and once or twice a week stand in their exclusive and secluded pulpits and deliver trite essays to people who are supposed already to be "saved" The well need no physician. The sick man needs the doctor. Yet our preachers stand in their pulpits on Sunday and preach to good people who need no preaching. But the man in the street is not regarded. He is not reached, he is not sought after. Let the police take care of him is the theory.

When were men ever forced into being good? Whn were they ever legislated into being good? Since the world began men have been reached and made better by love and kindness and reasoning, but our gentlement of the cloth, pull their dainty frocks about them and say to the men and women outside the pale of the church "if you don't be good we will set the police on you."

We said last week; we say this week—it is unfair and unreasonable for the police to swoop down on poolrooms and other resorts where men who work all day and want recreation and change "hang out" and arrest everybody just because they are there. Sure, arrest lawbreakers, men or women, white and black. But this business of the police trying to make a Monday morning record by arresting as many Negroes as possible on Saturday nights and Sunday is unfair and unreasonable.

Dr. Bond calls on the Negro press to uphold law and order. The News, for one, calls on the Negro preacher, the Negro educator, the Negro holder of sinecures basd on their moral value to the Community, to roll up their sleeves, leave their places of seclusion and go out and preach the things that will make men better.

Time was when preachers called "to preach Christ and Him Crucified" to hold up the Cross and draw men to better thinking and better living, went out in the by-ways and tried to preach to them. Now they sta y in fine churches, recite the ten commandments, read a dead essay, take up a collection and dismiss—once a week and then only to them who need not these things. As for the sinners, the lost souls, the folks who know not God etc. etc., they run to the Mayor and holler "Police, Police save them—not from themselves but from us."

Speaking of "noodles," we think that committee of fifty ought to use their noodles and likewise the police ought to use their noodles—if any.

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of their organization and their principles, facing the world, with heads erect looking everybody in the eye, but they wanted to put a hood over their heads and a sheet over their bodies and tramp along like men who were ashamed of what they are and what they were doing. So the authorities said, "No parade with hoods and sheets" and went on about other business never thinking a hundred per cent Law and Order organization would defy them and the statutes. But the Ku Klux Klan fooled them. They are for law and Order, but for their own interpretation of the Law. Therefore they undertook to parade anyhow. When the police officials heard of it they hurried to the scene and broke it up.

Incidentally a number of Republican policemen resigned out of sympathy for the Klan. We wonder if that means anything to other Negroes—it means a lot to us.

PUTTING PLEASURE BEFORE WORK

Two witnesses related to the editor recently the failure of Negro workmen to hold their places in a nationally known factory. One witness was a Negro originally employed as a janitor. As his acquaintance grew with the management, he suggested the employment of others, for whom he vouched. They

were put to work. But when rush days came, and every hand was needed to drive production, the Negro hands, flush with money from full time and good wages, not only did not get under the extra load, but actually laid off to spend what they had earned. The janitor sorrowfully agreed with the employer that such hands had no place in the organization.

The second witness was of the employer's family, now a high excutive in the company. For blocks and blocks the factory stretches, with labor of all kinds from common to skilled. But not a single Negro works there now except this original one, now a messenger.

It is the sad truth that we have not a place side by side with white labor. Whatever the cause, the effect on our income is just the same. Whatever the cause we will be wise to leave off excuses and apply remedies. Is it a fact that Negro workers are not dependable when working conditions make their earnings large? Are we a group who take seriously the funnygrapher who said, "If your work interferes with your pleasure, drop your work?" These two witnesses say so. Loss of other places suggests the same explanation.

Dependability—every day on the job—is a necessary qualification of the good worker. Business cannot be carried on except by workers who feel that their job, their part in production, must come first, taking precedence over convenience, pleasure, and even over good health. Shakespeare puts it "The play's the thing." So with every worker, his place of duty should outweigh every other consideration. The desire for a good time, natural enough, must not come between us and the work we are expected to do.

This thought has practical application here in Kansas City. The community should count every worker as part of its reputation. If one man or one woman, is too sleepy and tired to "hit the ball", a place of employment is lost sooner or later, and the competition for those remaining is that much the keener. We have no idle rich within our race, who need not work. Every one of us eats, either by virtue of our own earnings or through others. The loafer on the corner is just one step further down than the worker who is late. Either one demonstrates that he does not care. Either one makes it difficult for another Negro to get employment. It is time that we realize how costly to our pocket is this reputation we have earned, to which these two witnesses testify, that a Negro with a week or so of wages ahead, will put pleasure and relaxation ahead of duty and profit.

Race's Greatest Financial Genius Gives Practical Facts On "Inside" Of High Finance

Head of Douglas National Bank and Victory Life Insurance Co. Is Shining Example of What Thrift, Hard Work Can Accomplish.

(Editor's Note: We are proud to say to our readers that this is the first time any colored newspaper has ever published an article on "How to Run a National Bank," written by a colored man who runs one. Mr. Anthony Overton, now a powerful national figure not only for his enormous personal fortune, but for the three gigantic business enterprises which he heads, delivered this article as an address before the members of the National Negro Business League at St. Louis recently. Mr. Overton is a manufacturer (President of the Overton Hygienic Company), banker (President, the Douglas National Bank) and insurance executive (President, the Victory Life Insurance Co.). According to Who's Who In Chicago, he was born at Monroe, La., March 21, 1865, educated at Washburn College, Topeka, Kans., LL. B. Univ. of Kans. 1888; admitted to bar, Topeka, Kans., July, 1888; Judge Municipal Court, Topeka, Shawnee Co., Nov. 1888-9; nominated for Treasurer of Kingfisher County, Okla., 1892; established at Kansas City, 1898, the Overton Hygienic Mfg. Co., mnfgrs. baking powder, extracts and toilet preparations; removed plant to Chicago, 1911. Mr. Overton was elected to the Executive Committee of the National Negro Business League at St. Louis recently.)

By ANTHONY OVERTON
(President, Douglas National Bank, Chicago, Ill.)

CHICAGO, Ill., Sept. 1.—Banks being the medium of exchange are therefore a necessity. In addition, Governments have found that their most loyal citizens are those who, through economy and saving, have become substantial through accumulations—and these savings have proven very beneficial to the Government on several occasions—in case of its own needs—notably the purchase of Liberty and Victory Bonds by saving depositors during the late war. Accordingly, the Government banks are chartered as National Banks and as such they are National in their scope.

In order to put National Banks on a sound basis and thereby to encourage its citizens to accumulate savings, it is necessary to throw around National Banks certain safeguards:

1. To protect its depositors and stockholders.

2. To assist its banks in every way consistent in order that the said banks may render greater service to its patrons.

These safeguards are divided into two parts:

A Safeguards in its organization.

B Safeguards in the conduct of the business.

In organization—persons accepting money for the sale of stock in a proposed National bank before a permit to organize is granted by the Government are subject to prosecution.

The law provides that an application for a permit to organize must be accompanied with the written endorsement of the Mayor of the City in which the proposed bank is to be located together with a similar endorsement from a judge of a Court of the same district. Even then the permit will not be granted by the Comptroller of the Currency until he is satisfied that the applicants are persons of intergrity and ability and likewise have subscribed for shares of stock in the proposed bank and are in financial position to assist the bank with an equal amount at any time it should become necessary; that at least one person of the proposed bank has had National Bank experience, and in addition it is within the discretion of the Comptroller to decide whether the Community needs and can support a bank, or if the Community has one or more banks already, to decide whether it needs another. This is one of the protections that is furnished to existing National Banks to prevent overdoing competition or expansion. Further, a capital is required in accordance with the size of the town or city in which the bank is located—in towns of less than 3000 a bank with $25,000 capital will be permitted. In medium size cities the capital required is from $50,000 to $100,000, whereas the cities of more than 100,000 like New York, Chicago, St. Louis, Atlanta, etc., a capital of $200,000 is required—that is a safeguard based on the fact that banks with small capital in large cities are too weak financially to stand the expense requirement of a metropolitan city.

Having proven that the proposed organizers are persons of ability experience, integrity and financial worth, and the Comptroller being satisfied there is a need for the bank in the community, he is supposed to grant the permit. Should the permit be granted, the stock sold and collected for and so verified by the Department, the charter is granted and then the bank can open for business. After the bank opens its doors the many safeguards of operation are in effect. I will mention some

Continued on

Racial Consciousness – 1927 II

of them:

1. National Banks cannot make loans exceeding 10 percent of their capital and surplus.

2. National Banks are required to carry a certain reserve deposit with the Federal Reserve Bank of the district in which the bank is located and in addition to report weekly to the said Reserve Bank its daily deposit transaction.

3. We have a banking term designated a "Bank Call." This call is a demand made by the Comptroller of each National Bank to report to him the condition of the bank on some date he chooses to designate. This date is usually for a date from three to ten days preceding the date the "call" is received. This is for the purpose of preventing changing the record to suit certain conditions if desired. These calls vary from four to seven per year. The report required to be made in detail, covers a complete statement of the bank's resources and liabilities. Three copies of this report must be sent—one to the chief bank examiner of the district—one to the Federal Reserve Bank, the third to the Comptroller of the Currency. In addition, a condensed statement must be published in a local newspaper for the benefit of the public.

But the most important safeguard is the examinations by the National Bank examiners. The law provides that every National Bank must be examined at least twice per year and have examined us about every five months, although on one occasion they returned within four months and five days after the last previous examination.

These examiners are without question the best trained and the most efficient group of men imaginable. Their entry into a bank is quie melodramic. Their reports are made out in quadruples—one for the chief examiner, one to the Federal Reserve Bank, one to the Comptroller and the other to the bank examined.

Now, previous to the administration of President Wilson, National Banks had the prestige of being technically examined and supervised by the United States Government, which gave a sense of responsibility and security as already noted. They also had the right and still have the right to issue National Bank currency. But with all due credit to the Wilson administration, the Federal Reserve law was passed, which was the most advanced step ever made in banking. This law divided the country into twelve reserve districts and likewise designated New York City and Chicago as Central Reserve cities.

Of the many advantages I will mention only two or three, the most important of which is the right to rediscount notes at the Federal Reserve Bank without limitation. Previous to the enactment of the law where a bank needed additional funds they were required to ask the favor and bargain with another bank or banks to realize needed funds. This was a serious handicap a handicap which still exists with most state banks, especially in the case of an impending run, for sometimes the accommodation would be refused, resulting in the closing of the doors of the bank for lack of available funds, even if the bank at the time was perfectly solvent; whereas, now, with National Banks ample funds may be secured by rediscount, at once, especially with National Banks located in the same city with a Federal Reserve Bank.

Likewise, in clearing checks in and out of the city, checks are cleared now between banks in the same Federal Reserve district at par. Previously, a charge, from 10 cents up according to the amount of the check, was made.

Now let me explain one of the unique features of the Federal Reserve law. You will recall I mentioned there are twelve districts and that checks are cleared at par between National Banks in their respective districts, but if a check is to go out of the district to another district it is still subject to collection charges as of old, but the unique feature to which I refer is this: That under the law, the cities of New York and Chicago are designated not just reserve cities, but Central Reserve cities, and, as such checks on National Banks in each of the cities mentioned are paid throughout the United States. In other words, as the Douglass National Bank, of Chicago, of which I am the accredited head, is in Chicago, one of the Central Reserve cities mentioned (as the boys say) we are "settin' pretty," and accordingly as the system works out, a person or firm of other cities or towns can transact most of their banking business; that is to say carry their account in a National Bank of New York or Chicago with less inconvenience and more profitable than to carry an account with banks of their own town.

Previous to about four months ago National Banks were prohibited from loaning on real estate, but on February 16, 1927, Congress passed the McFadden bill which, along with other benefits, granted National Banks the right to loan on real estate.

(Concluded next week. In the next installment Mr. Overton gives some interesting inside figures and information on the operation of his own bank in Chicago.)

N. A. A. I. P.

A National Association for the Advancement of the Irish People is in the making.

It will foster a nationwide movement to convince the public that the Irish are dignified.

A recent tendency of motion picture producers to poke fun at the Irish is responsible for this campaign. A film released recently shows two Irish families fighting for precedence and both sides frequently engaged in undignified squabbles and fights.

The AFRO sympathizes with the Irish in their fight to protect their race from ridicule. At the same time we trust this incident will prove a lesson to them.

While the film makers are about it, we recommend a film showing the stinginess of the Scot, another series exposing drunkeness among the Germans, still another portraying the English love of betting and gambling, and the American's crudeness and braggadocia.

One series of such films would make each of these groups understand why the black man protests against the "Birth of a Nation" which Americans have worn out at home and are now exhibiting abroad They would understand also why it isn't fair to our group to portray them always in pictures as running from ghosts or as an "African dodger."

The use of the movies to ridicule a race is vicious, and the fact that the "fighting Irish" are getting a taste of it is bound to have a good effect upon productions of the future.

Celebration Marked By Courier Radio Hour On Station WGBS, New York

Speech Surveys History of Race Newspapers From Time of Russwurm to Present.

By FLOYD J. CALVIN
Special Feature Editor, The Pittsburgh Courier
Director, "Courier Radio Hour" Monthly On Station WGBS, New York

(Speech delivered over Station WGBS (Gimbel Brothers), Saturday afternoon, November 26, on the Courier's first radio hour, from 3:10 to 3:55.)

Good afternoon, radio audience:

THIS year the Negro press of the United States celebrates its one hundredth anniversary. On March 16, 1827, John B. Russwurm, the first Negro to graduate from an American College (Bowdoin) established in New York City "Freedom's Journal" for the purpose of fighting the institution of slavery. This particular newspaper remained in existence only a few years, but its initial appearance is represented one hundred years later by more than two hundred weeklies.

Another important figure in early Negro journalism was Frederick Douglas, the runaway slave from Maryland who, in 1847, established The North Star at Rochester, N. Y., to fight the same evil Russwurm's paper fought. Douglas' paper saw the Negro emancipated and its editor became the patron saint of the race—orator, statesman and leader of his people. Some of the contemporaries of The North Star were The Imperial Citizen of Syracuse, N. Y., The Colored Man's Journal of New York City, The Alienated American of Cleveland, O., The Mirror of the Times of San Francisco, the Herald of Freemen of Ohio, and the Christian Recorder, established by the African Methodist Episcopal Church in Philadelphia in 1856, and the only Negro publication begun before the end of slavery that is being printed today.

After Emancipation there was greater need for the Negro newspaper. The passing of slavery only enlarged its sphere of activity. Where it formerly fought for the physical freedom of the slave, it then took up the problem of his education. For the first time in the South, at Augusta, Ga., a periodical, The Colored American, was launched "to educate the masses and advocate thrift and industry." During this period the Negro newspaper did not function as a general news medium, but as an organ of inspiration. In the matter of news it was composed largely of personal items, together with clippings from the white press which usually told the story of some wrong or injustice perpetrated against the race.

About 1915 the colored population began to shift from the South to the North in noticeably large numbers. In 1916 and '17 the military service took thousands within its ranks and there arose, overnight, the necessity of providing news between the two sections and of keeping those at home informed of the activities of those in the military service abroad. As a result of these circumstances there came into being the "national" weeklies, that is, weeklies that were widely circulated outside their home states, both North and South. The more prosperous of these nationals are representatives of not only Negro journalism, but of modern journalism as well. Some have their own plants employing mechanical staffs and corps of editors and reporters. Their news service has reached a high degree of efficiency through trained special correspondents and their sales organizations represent the same efficiency found in other well regulated American businesses. They publish papers of from ten to thirty pages with two-color work, illustrations, magazine sections, features and all the different departments that make up the modern newspaper.

The smaller weeklies serve only their local friends, but some of them stand high for their editorial integrity.

While the [illegible] paper has

not developed a news service comparable to that of its white contemporaries, it has, in The Associated Negro Press and similar agencies, an idea which in time may grow to large proportions. The Associated Negro Press is now in its seventh year. It was founded at Chicago in March, 1919, by Claude A. Barnett, and was the first successful effort to maintain a national news distributing agency. It is a co-operative organization and now serves sixty-seven papers, with an approximate circulation of a million readers.

The latest development in the Negro press is its feature department. Only a few papers have taken hold of this idea, but those who have are developing it rapidly. Through this avenue a mass of information is brought to the readers which would not ordinarily come through the news columns. The Pittsburgh Courier was the first Negro newspaper to establish a regular feature department and employ a Special Feature Editor.

Although the Negro press of today does not face such a serious question as slavery, it nevertheless faces serious questions. On the one hand it must ever be on the alert to ask full citizenship rights, and on the other it must continually seek to improve the masses.

News is the primary motive for a newspaper's existence, but the Negro newspaper also finds it can be teacher and leader as well. Negro editors are usually first to declare what policy shall be pursued with respect to some important question, and almost invariably the masses follow the lead of those who stand for the best interests of the group.

The editorial excellence of the larger Negro papers is usually a source of wonder to those not familiar with their growth. That the Negro has so recently developed a profession requiring great skill and business acumen to where it stands favorable comparison with other American work of its class is to many a marvelous achievement.

Negro editors have their annual meetings and fraternize just as other editors. The National Negro Press Association meets once a year in some one of the larger cities to afford its members an opportunity to see each other, exchange views and formulate plans for the betterment of their profession. There is also the Eastern Sports Writers Association, composed of sports writers and editors on the larger Negro papers, which was organized last month in Philadelphia. and the Women's Press Club of New York, composed of the society editors and women reporters on the Harlem Negro papers, which was organized last June.

On its one hundredth anniversary the Negro press sees many definite accomplishments to its credit and much general work well done. It has the confidence of its people and is attempting more than ever to assist in the proper development of the group in America.

Although John B. Russwurm must have viewed the future of his profession a century ago as doubtful and uncertain, if he could witness today the centennial of his effort being celebrated with its first "Ralio Hour" he would probably feel that his labors were not in vain.

J. E. Walker

Doctor Walker, a native of Mississippi, graduated from Meharry Medical College in 1906, and practiced medicine for 14 years. For ten years he was president of the Delta Penny Savings Bank, Indianola, Mississippi, the only Negro bank in the state, and a very successful one. From 1917 to 1923 he was president of the Mississippi Life Insurance Company whose assets increased from $60,000 to $470,000 during that period. He founded in 1923 the Universal Life Insurance Company, Memphis, Tenn., which was organized with a capital of $100,000. In 1925 the Universal Life purchased the Mississippi Life Insurance Co. from the Southern Insurance Company (white) to which it had been sold. Dr. Walker is a Director of the Fraternal Savings Bank & Trust Company of Memphis, Tenn., and is serving a second term as president of the National Negro Insurance Association. He lives in Memphis.

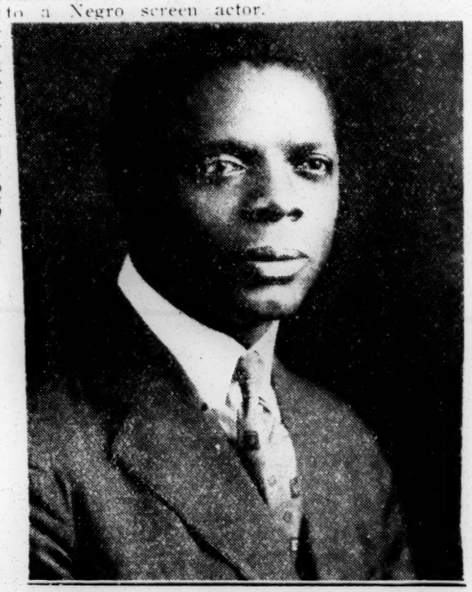
THE AFRAMERICAN ACADEMY

James B. Lowe

The star of "Uncle Tom's Cabin," the Universal Film Corporation's production of Harriet Beecher Stowe's novel of the same name, Mr. Lowe has suddenly leaped into fame as the foremost motion picture actor of the race. But recognition was a long time coming. Born in a Georgia town 47 years ago, he roamed up and down the country, often as a hobo, and lately staked claims in Alaska. Always he had the desire to act. Finally he landed in Los Angeles and began to get small parts in the pictures. Then came the role of The Emperor in "The Emperor Jones" in a Los Angeles theatre, in which he made a profound impression. It was quite natural then that Universal should have selected him to play the part of the immortal Uncle Tom, the greatest part ever assigned to a Negro screen actor.

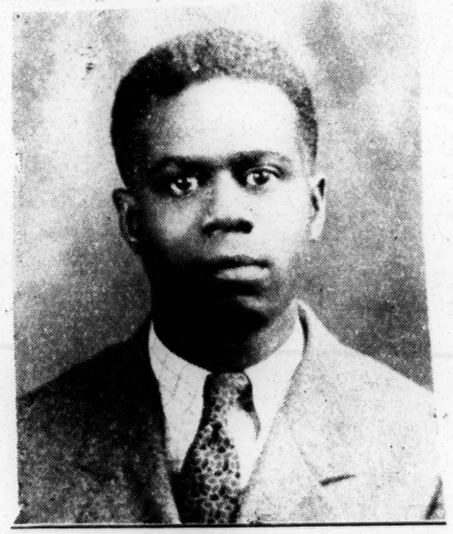
Charles S. Johnson

A native of Virginia, a graduate of Virginia Union University and the University of Chicago, former Associate Executive Secretary of the Chicago Race Relations Commission and editor of "The Negro in Chicago," Director of Research and Investigations, National Urban League, and most capable editor of its monthly organ, *Opportunity*, the polished and erudite Mr. Johnson has been one of the most earnest and active protagonists of the artistic and literary renaissance among the latter day Aframericans. The literary contests he has inaugurated under the auspices of *Opportunity* have gained national attention and endorsement and have been the means of uncovering and introducing many capable Negro writers.



William Pickens

A powerful orator, a keen thinker and a forceful and prolific writer, William Pickens, Field Secretary of the National Association for the Advancement of Colored People, is one of the most widely known Negroes in the United States. Born in South Carolina, he was raised in Arkansas where he attended school in Little Rock. A graduate of Talladega College and Yale University, he taught school for years at Talladega, Wiley University and Morgan College. He has traveled extensively in America and Europe. He is a contributing editor of The Associated Negro Press and the Philadelphia Public Journal and author of "The Heir of Slaves," "The New Negro," "The Vengeance of the Gods," "Bursting Bonds" and "The American Aesop."



S. Miller Johnson

In August, 1925, a short story "The Golden Penknife' appeared in The Messenger and attracted wide attention. Numbers of readers wanted to know about the author, S. Miller Johnson. Since then he has contributed two long poems, "Variations on a Black Theme" and "The Hasting Holler," to our aspiring journal, and more curiosity is aroused. To still the clamor we give the facts. Mr. Johnson was born in Calhoun County, Ark., and is a graduate of Hampton Institute. At present he is attending the City College in Detroit while clerking in the local post office. He reports that he is "happily unmarried at the ripe old age of 25." An extraordinary short story from his pen will appear shortly in the columns of this great religious journal.

Racial Consciousness-1927

NEW YORK
WORLD

NOV 21 1926

HARLEM NEGROES STILL PROTESTING NIGHT LIFE LABEL

Books That Picture Riotous Living as Typical of the Race Here Are Denounced

WRITER OFFERS ADVICE TO COLUMBIA INVESTIGATOR

Tells Young Woman Student She Should Make Personal Survey, Not Take Hearsay

By Lester A. Walton

Every non-resident does not visualize that section of Harlem occupied by some 200,000 Negroes as a playground for midnight frolickers only. There are some who entertain a different opinion. This claim is substantiated by the following letter received by me from a woman student at Columbia University:

"I noticed an article of yours in a recent Sunday World on 'Night Life Tours Arouse Wrath of Harlem Negroes,' and was very interested because a few of us in Dr. Kulp's class at Columbia University are doing some research work on 'Harlem as a Community.' We are trying to get all the information available, and that amount seems to be rather limited.

"Our project will include the economic, political, social and recreational phases of the Negro in Harlem. By any chance have you had other articles on the subject in the past issues of The World?"

Lamentable Ignorance

In my reply expressing a willingness to aid members of the class at Columbia University in collecting facts about Harlem Negroes, I said:

"I am glad to learn you plan making a comprehensive survey of Harlem. As you are in close proximity to this interesting community why don't you make a study of it by personally observing conditions instead of forming conclusions from hearsay?

"One of America's greatest paradoxes is that although the Negro came to this country one year before the arrival of the Pilgrims on the Mayflower, the average white American displays a lamentable ignorance about the race in general. I should be pleased to introduce you to representative men and women of Harlem and co-operate with you in securing desired data in the event you may care to study Harlem at close range."

This young woman and several of her fellow-students at Columbia have decided to do some research work on "Harlem as a Community," through their own eyes and not through glasses standing on the sidelines.

There appeared in The World of Sunday, April 1, 1923, an article by me on "Negro Harlem," which I concluded by saying:

"Some day Harlem is destined to be a fertile field for writers in search of new material, and yet in an atmosphere distinctively American. For right in the very heart of the Nation's great metropolis has risen this modern city of Ethiopia where smiles and laughter are more articulate than sighs and tears, and where music and song are the natural and spontaneous outpourings of the soul.

"Such is Negro Harlem, pulsating night and day with its romance and adventure, and teeming with a colorful and adolescent life yet unsung in poetry and prose."

In 1926 we find them "singing" about Negro Harlem, but in the majority of instances out of key and tempo. Here is the youngest and fastest growing community of homes in all Manhattan. Yet when those from the outside delve for material where bubble over youth, vitality and hopefulness on every hand, they have proved to the exponents of the decadent to whom ribaldry and pessimism make the greatest appeal.

Synthetic Laughter

They tell of laughter, but not a ringing expression of merriment flowing from the light hearts of those who are cheery despite economic barriers, high rents and other handicaps. Their brand of laughter is as synthetic as the drinks provoking it and as unreal and superficial as the 100 per cent. Negro environment, so-called, in which it is heard.

The penchant of writers for depicting Harlem life in a decadent setting only has occasioned a unanimous outburst of censure from Negro newspapers both in and out of New York and for the last four weeks it has been the subject of animated discussion among those living in the section. Here is the viewpoint advanced by the majority:

That the Negro characters introduced to the public by current novels represent a negligible percentage of Harlem's population and are not familiar to two-thirds of those living in the community.

That the environment and alleged "carryings-on" of the principal characters are not typically Negroid and their counterparts can be found any night in other parts of New York among white people of similar circumstances and inclinations.

That by emphasizing the exception rather than the general rule and by seeking to impress on the public mind that Negro life in Harlem is typified by the characters portrayed, they do the community a rank injustice.

Those desiring to have Harlem painted in its true colors do not care to be regarded as reformers in any sense. They have no desire to become members of the Purity League. They believe in the axiom: "All work and no play makes Jack a dull boy," and are not opposed to nightly diversion. They are no enemy to cabarets. Some patronize them. What they object to is the sole association of Harlem as a community with night life and the creation of a false impression regarding the majority of its inhabitants.

If it were made evident that novels of the morbid, sensuous stripe dealt with "one phase of Harlem life," although an inconsequential phase, to be sure, there would be no outcry. But when a book reviewer tells you over the radio that one of these novels "gives you the life of the black belt in Harlem distilled in a tale of vivid, tragic and mounting power," and a publisher, without qualification, advertises it as "the most complete moving portrayal of Negro life in New York ever written," that's different!

An Engrossing Book

W. P. Dabney, one of the leading Negroes of Cincinnati, at one time City Paymaster, resigning in 1923, and for twenty years editor of the Union, a weekly, has written an interesting and engrossing book on "Cincinnati's Colored Citizens." Mr. Dabney gives a picturesque bird's-eye view of the race's history from the time it numbered 410 in 1819 to its present population of 40,000.

This version of how the famous Blaine Club was organized is given by the author:

"A young white man, George B Cox, was rising. Ward work, the saloon and all influences of the lower world seemed embodied in his destiny. Greater than he by far, at that time, was 'Bill' Copeland, a colored man who had a saloon and a tremendous following at the polls. 'Bill' and 'George' became great friends. Cox, being white, continued to rise. 'Cope,' being colored, could climb only to certain heights. He reached those heights.

"On one occasion a man desperately angry pulled a revolver, jammed it up against the stomach of Cox, which was not so prominent then as in later years. His threat to kill died 'a-borning' as he felt the cold touch of 'Bill' Copeland's blue steel .44-calibre revolver stuck up against his ear and heard 'Bill's' stern command, 'Drop that gun.' Never again was Cox so near death until he died several years ago. Copeland held every position possible at that period for a colored man to hold in this 'color bound' community.

"George B. Cox finally became 'Boss.' A triumvirate was formed, for soon there became associated with him Augusst (Garry) Herrmann, a brainy young German, very popular over the Rhine, and Bud H. Hynicka, of Pennsylvania Dutch stock. The latter was brilliant intellectually, a master of political finesse, and upon him the mantle of Cox fell. The Blaine Club was founded. From little acorns mighty oaks arise.

"One night in a saloon on Walnut Street 'Bill' Copeland and three white friends were talking. They decided to form a club. Each went out and returned with a list of members. When Blaine spoke here during the campaign he was escorted out on the platform. George B. Cox held one of his arms and 'Bill' Copeland, a member of the Reception Committee, held the other.

"Quite a number of colored men belonged to the Blaine Club in those days, but not one in these."

According to Mr. Dabney, a poker game one Sunday when a Negro won a big jackpot, a riot resulting, doomed future Negro membership.

SEES NOTHING WRONG IN USE OF "DARKIES"

Writer Says Press Should Have List Of Odious Terms

Los Angeles, Calif., Dec. 8.—(P. C. N. B., by George Perry)—"We do not feel that we have anything to regret in this incident except the hair-splitting objections taken to an expression that the whole tone of the article complained of would vindicate of any suggestion of offense," states J. B. McDaniel, well-known white columnist, in holding the recent use of the word "darkies" in an article in the Venice, Calif. "Vanguard," which created a wholesale cancellations of his paper among their many colored subscribers.

Black Americans Resent Odiums

Because a writer inadvertently made use of the term "darkies" in a news story which referred to little Farina of the "Our Gang" comedies in the following terms: "He is not colored as most of the stars are, but was born that way; one of the cutest, brightest darkies at six years of which mankind knows today," two American subscribers immediately sent in letters deploring the use of the term "darkies." Another colored reader cancelled his subscription with the remark, "If I must be insulted in such style, I certainly would not pay for the privilege."

Refers to Insults by White Sport Writers

In condoning his own stand that the Black American's complaints are super-sensitive, Mr. Daniel adds "we do not know what our lost subscribers do when they attend a theatre and hear some of the time-honored plantation songs with such lines as "Darkies, let us sing a song of the ol'e plan-

tation," or "Oh, Darkies, how my heart grows weary." Neither can we imagine how they can select a newspaper whose sporting writers have not offended them beyond redemption in their references to Negro pugilists to whom gratuitous insult is sometimes offered in ar effort to draw humor at the expense of their color."

Should Furnish Press With List of Odiums

Mr. Daniel further suggests that the representative Negro societies should present the white press with a communication in which the terms to which they attach odium in descriptions of their people should be set forth.

He further upholds the prevailing practice of sport writers and others to humiliate the race by use of insulting terms in writing of the commendable deeds of the race by adding that "there is certainly no disposition on the part of newspaper men who have never known the experiences of cruel prejudices, such as those which have been practiced in Southern states, to offend a people that gives so many evidences of keen susceptibility."

CRISPUS ATTUCKS HOME NEARLY REDECORATED

With the second floor of the Crispus Attucks Home almost completely redecorated in new and beautiful colors, an idea of what the result will eventually be is becoming more and more apparent.

Visitors at the Home recently have expressed their pleasure at the wonderful transformation taking place. In addition to better sanitary and health conditions a more cheerful atmosphere is being created that will make life happier for every inmate of the institution.

Every unit participating in this worthwhile project should be commended for their hearty co-operation. Two-thirds of the moneys pledged have been paid and, no doubt, the remainder will be forthcoming before the work is completed.

It has been suggested that a Grand Opening be held when the work is completed, at which time the Organizations may dedicate the rooms which have been adopted.

JIM-CROW NEGROES

America has too many jim-crow Negroes. They do nothing regularly and systematically to relieve the conditions from which they suffer, but always expect somebody else to come to their rescue. They hope to be handed justice. They look for some philanthropist, reminiscent of after Civil War days, to donate liberty, equality and fraternity to them. Moreover, they become greatly aroused about conditions at some special time which is entirely inappropriate for them to brew.

A year ago we saw an example of this in Washington, D. C. Roland Hayes was to sing. The theater where he was to sing was going to segregate. All at once the idea came to the mind of some Washington Negroes to call on Roland Hayes not to sing to a segregated audience. Now here was a group of Negroes who had sat down for sixty long years in the middle of segregated schools. They had accepted jim-crow education and liked it. And yet, they planned to make Roland Hayes bear the brunt of their own laggardness, their negligence, their lethargy, their apathy—even to the extent of breaking his valuable contract. They wanted him to do for them what they should have **long since** done for him.

Negro physicians come under the same head. For the last twenty years they have had little or no leaway in entering the white hospitals. Every once and a while some one of them, craving a little advertising, makes a sporadic and feeble campaign for a brief minute. Nevertheless, year in and year out, the medical associations organize no concerted and constructive program for abolishing this evil. It is not even reasonable to expect any one individual to change this condition over night. It requires more than a resolution and petty cheap propaganda. The physicians should organize for systematic work which should be followed 365 days a year and not be invoked for use like most people do their books, about **once in every ten years.**

BROOKLYN EAGLE

FEB 17 1927

RACE PRIDE

Editor Brooklyn Daily Eagle:

Reading an article, "A Negro in Beecher's Pulpit" causes me to inquire of you, would you have said an Italian in Beecher's pulpit, or any other race except the negro? It seems to be a rather difficult thing for the press to speak of the colored race in any other way than in a certain degree of contempt. Your article seems to carry the strongest tinge of impression, "and to have a negro" is the main object. Religion holds the same view of the negro as well as the industrial enterprises. I wonder if they think that the negro is any less human or any less the man for being of the negro race.

The feeling of race consciousness has always existed. "The Eastern world has never liked the Western world and both the Anglo-Saxon and Semitic races possess strong race pride" are the words of the Rev. Dr. W. S. Berger of the Canarsie Reformed Church. Do you consider it necessary for me to say he is white? The pigment of the skin causes many to be little less than hypocrites. Race discrimination in any enterprise, be it religious or otherwise, causes many a person to be skeptical of the meaning of that enterprise. Color is only skin deep and any fool should possess enough intelligence to overcome his pride along this line.

FRANKLYN KANE.

Brooklyn, Feb. 14, 1927.

THINGS THAT REALLY COUNT

JUNE 15th, a group of colored merchants of the southside were amused by the wails of some shoppers who were denied equal service in some few down town stores. In attemting to purchase commodities the patrons of color were told that the store or stores in question catered only to and desired only to serve the white wealthy, and that if the colored patrons desired to shop there, they would have to face separation and discrimination. Against this proposition some of the more militant of the shoppers put up loud and vigorous protests to no avail, while others followed the dictates of the managers and permitted themselves to be segregated and served, for which thy paid good good American dollars.

The chuckles of the colored business men were induced by the fact that their own people desire to fight and be "jim-crowed" to spend their money with white merchants, where they are not wanted, than to spend it with their own merchants, where they receive courteous treatment almost to the point of servility.

Every dollar spent in stores of other groups, deposited in their banks, or invested in their securities. These are the things that really count. Have Chicago Negroes red blood enough to open their own places and spend their money with their own or whine and rave against an unjust discrimination that they themselves support and encourage.

Shoe stores and clothing stores, restaurants and drug stores are not the only institutions we support that practices discrimination. We have millions of dollars in loop and outlying banks, and not one employee in any of them. This is also supporting discrimination. We should at least be consistent. If we don't like it let us do something about it that will help us constructively. We have had the lesson, but we are slow to apply what we learn.

Post-Intelligencer
SEATTLE, WASH.

FEB 9 1927

Negroes Proud Of Racial Story

THE colored people of Seattle and the nation are celebrating the period from February 6 to 12 as Negro History Week.

With a people so numerous in the world's population, consideration of its historical background would be enlightening if the race had done nothing more than maintain its numerical importance as a social factor. But the Negroes have done more.

In the Western Hemisphere, Toussaint L'Ouverture, at forty a Negro slave in Haiti, developed real genius as a general and statesman, kicked the English and Spanish out of his country on behalf of France, and was rewarded by the French by being treacherously betrayed and deported to the country he had aided. But the force he set in motion a little later overwhelmed the French, and at the beginning of 1804 Haiti became a republic and abolished slavery, the first nation to end the disgraceful practice.

Negroes have made genuine contributions to art, literature and music. Anyone who has witnessed the s h e e r artistry revealed by Charles Gilpin, for example, in his portrayal of the "Emperor Jones" will know that back of the great Negro actor lie racial characteristics fostering inherent qualities of dramatic genius.

The Bible, history to some, makes Ham the first Negro—made so because he reminded Noah, his father, that he was drunk. Ham was frank, if not quite diplomatic. A race founded upon a truth-telling ancestor ought to have the light of truth shed upon its history.

Our attention has been called to the significance of Negro History Week by Mrs. Nettie J. Asberry, president of the State Federation of Colored Women's Organizations. This newspaper is glad to be of help in directing thought toward the interesting background of the Negro race.

Racial Consciousness- 1927

AARON E. MALONE

Nobody disputes the right of Mr. Malone for seeking legal separation from his wife, if he thought in his honest judgment that such a step was best under the circumstances. But, everybody condemns the effort on his part to wreck her fortune. The people love and admire a manly man, but have little patience with the coward, who would strike a struggling woman below the belt.

The public generally never heard of Mr. Malone until he married Madame Annie E. Pope-Turnbo, of Poro fame. It was her money and genius that called the public's attention to his existence, and for him to desert the woman he promised God to support and protect is the basest ingratitude.

The Malone divorce affair is no longer one of their personal concern, by reason of Mr. Malone's uncalled-for efforts to turn his wife's millions over to white folks, to be squandered and dissipated in court costs and attorney fees. The effort of the receiver to take from this good woman the secret of her success, exposes a deep laid plan; not only to wreck her fortune, but to take from her, her patented recipe; not only to take from her the fortune already saved, but to take her formula and reduce her to poverty and want—fix her so she could not come back.

Mr. Malone's effort bears every earmark of a conspiracy to reap what he has not sown.

Without reflecting upon the integrity of the St. Louis Court, we submit, that as a general proposition, that the average receivership means the destruction and dissipation of property and fortunes. With this knowledge, Mr. Malone's act was willful and deliberate, with the intention of taking from his wife her fortune and good name. He could have gotten a divorce, if his case had merit, without turning his wife's fortune over to a white receiver. If he has the sense he represents himself to have, he could have had settlement out of court, as to division of property, and terms of separation. No! He must wreck her fortune, and turn it over to the white folks, following the usual course of the average ignorant "nigger," which is, "If I can't keep it, give it to the white folks."

Thus Madame Malone's fight becomes the Race's fight. The largest fortunes accumulated in this country by persons of color, are Madame C. J. Walker Manufacturing Company, and the Poro College—both founded, and built up by women without the guiding hand of man—and the Race should not stand idly by, and see one of these foundations wrecked by an excuse of a man, without solemn protest. We should protest long and loud against any Negro conspiring with a white man to rob a colored woman of her good name and millions.

THE INDEPENDENT PROTESTS.

LINCOLN-DOUGLASS NATIONAL OBSERVANCE

PRIZE LITERARY CONTEST

ANNOUNCED FOR NATIONAL LINCOLN-DOUGLASS OBSERVANCES AND RACE CONFERENCE AT WASHINGTON, FEB. 12-14—CONGRESS AND PRESIDENT TO BE PETITIONED

Boston, Mass., Jan. [illegible] 1927—As one of first steps in the Post-Sesquicentennial Race Crusade, for Rights with which the Colored Americans are urged to signalize the beginning of the nation's 4th half century, the National Equal Rights League announces a race patriotic literary prize contest in honor of Abraham Lincoln, the Emancipator, and Frederick Douglass, the fugitive slave abolitionist, whose birth days Feb. 12 and 14 the race everywhere are asked to observe separately or jointly.

There are to be three contests, to consist of race petitions to Congress, also to the President, in the spirit and memory of Lincoln and of Douglass for redress of the race's just and vital grievances, and one for the best equality quotations from Lincoln and Douglass contestants to select two quotations from Lincoln and two from Douglass.

Papers in Before Feb. 11

All members of the race are invited to contest. Manuscripts must be in the hands of the Recording Secretary of the League, Jas. L. Neill, Esq., 906 T St., Northwest, Washington, D. C., on or before Feb. 11, 1927 for examination by a board of judges from several national race bodies, the board to meet at Washington on Feb. 12 in connection with a National Lincoln, Douglass 3 days observance and race conference Feb. 12 to 14.

The race are asked to arrange to send delegates from every place to this race assembly from Lincoln-Douglass sub-committees of existing race bodies or from Lincoln-Douglass or Equal Rights Leagues or Citizens' Committees formed for the purpose, which also arrange local observances and remain permanent.

On Feb. 14 delegations from the race conference will present petitions to both branches of Congress and to President Coolidge in memory of Lincoln and Douglass, based on the prize winning petitions. Prizes will be awarded at the night meeting.

WHITE PAPER DEFENDS SMALL "n" FOR NEGRO

(By Associated Negro Press)

Philadelphia, Pa., Jan. 4.—The following is an answer to the question as to whether the word "Negro" is a common or proper noun. It appears in the Philadelphia Inquirer, a white daily, which prints the word Negro with a small "n".

"There is nothing in the least offensive about the term Negro any more than there is about the adjective white. I tis used both as a proper and a common noun. Dictionaries define Negro as a personal belonging to the typical African branch of the Ethiopian race; also as a black man, especially a person having more or less Negro blood. In the latter case it is usually a common noun.

"Some years ago in Congress the Committee on the District of Columbia had under consideration a bill providing that the Board of Education should include three members " of the colored race." Representative Sims, of Tennessee, moved to substitute Negro for colored, because the latter was ambiguous; and his motion having been turned down, on the plea that the term Negro would be regarded by the black race as an insult, Mr. Sims wrote to the President of Tuskegee for his view of the matter."

"These are the words of Booker T. Washington:

" 'In answer to your letter of April 20, let me say that it has been my custom to write and speak of the members of my race as Negroes, and when using the term Negro as a race designation to employ the capital "N". To the majority of the people among whom we live I believe this is customary and what is termed in the rhetorics good sense. That being so, I am not disposed to quarrel with the use of the word on grounds either of logic or science.

" 'It has long seemed to some of our people, however, that the members of my race have been so long in this country and have bcome so closely identified with it in all their interests and inspirations that they should be given a political rather than a racial designation, and be called Afro-Americans.

" 'But the fact is—and in this I think you will agree with me—our language is not made by either scientists or logicians. Rightly or wrongly all classes have called us Negroes. We cannot escape from that name if we would. To cast it off now would be to separate us to a certain extent from our history and deprive us of much of the inspiration we now have to struggle on and upward. It is to our credit, and not to our shame, that we have risen so rapidly, more rapidly than most other people, from savage ancestors through slavery to civilization. Yet for my part I believe the memory of these facts should be preserved i nour name and traditions, as it is preserved in the color of our faces. I do not think my people should be ashamed of their history, nor of any name that people choose in good faith to give them.' "

CHURCH BUILDING AN ECONOMIC WASTE

Church building among our people has deteriorated into a plain economic waste, which many of the preachers are using as a political hobby to remain pastor long after their day of usefulness is at an end.

It is obvious that more stress is being placed upon building a house of worship than upon saving souls. The extravagance of the Negro in church building is receiving timely attention in the secular press. The church, like the individual, should exercise economy and common sense in building a house of worship. It is just as foolish in the sight of God for a preacher to build a church house beyond the ability of his members to pay for in a lifetime, as it is for an individual to erect a house beyond his means to pay for. No twenty-five cents congregation should un-

dertake to build or buy a two hundred and fifty thousand dollar church. Christianity does not require it, and common sense condemns it. Why should a preacher undertake to build a church house to cost more than the aggregate wealth of his congregation in dollars and cents? Is it wisdom to buy more than you can pay for?

The Independent does not decry the building of decent, comfortable and modern houses of worship, but it does condemn the extravagance of investing more money in church edifices than we do in business, and furnishing labor employment.

The church, like business, in order to have lasting prosperity, must have economic background. No church house should cost more than its active membership can pay for. It is just as harmful to rob the members of the church to build a house out of proportion to their ability to pay for, as it is to rob them for any other questionable scheme. Wrong is wrong, it matters not whether the act is committed by the churchman or the sinner.

It is wrong to beg in the streets, raffle, shoot dice, give beer parties and sponsor horse races to raise money to build church houses. Long church debts, like other debts, without an occasional accounting for the money received and disbursed, breeds a wide field for graft.

The habit of our ministers paying from two hundred thousand to five hundred thousand dollars for some old, discarded, unsanitary Jewish synagogue is not only an economic waste of money and brains, but a diversion of religion from its Divine purpose—the saving of souls for Christ.

Under the leadership of our latter day preachers in the metropolitan centers, the Negroes have far more invested in old, out-of-date white churches than they have in business and industry. There is neither a check on, or an accounting to anybody for the money collected to build colored churches. The preacher, in many cases, is the collector and disbursing officer, without bond, or auditor. These are colored churches in this country that have been in course of erection for fifty years, and the interest bearing debt is larger today than the total cost of the building, as planned fifty years ago. Many congregations have paid more in interest on church debts than the church cost originally.

Not more than fifty per cent of the money raised to build Negro churches ever sees the building fund. It generally costs colored people a hundred thousand dollars to build a twenty-five thousand dollar church edifice. There is no field among us more fertile for graft than church building, and there is no greater economic waste among Negro people, and there is no bigger fool proposition than a twenty-five cents congregation attempting to build a half million dollar church with a fifty cents pastor, whose heart is set on high powered automobiles and a church office filled with good looking women clerks and stenographers.

Mellon-Grundy Organ Defends Small "n" in Negro

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FOR A 1927 UNITED RIGHTS CRUSADE

URGE 1927 GET TOGETHER

RACIAL UNITING FOR COMMON CAUSE POST-SESQUI CRUSADE BY RENEWED ORGANIZATION AND CONCERT OF ORGANIZATIONS RECOMMENDED FOR START OF AMERICA'S 4TH HALF CENTURY

Lincoln-Douglass Day for Launching Movement

Boston, Mass., Jan. 1, 1927.—(Special)—From its national headquarters here the National Equal Rights League has issued a 1927 appeal for united racial action against color discrimination. The league calls attention to this country's passing its 150th year in 1926 and urges the race to a special renewal of contention for the rights upon which the new nation was based as its 4th half century begins, a post Sesqui-Centennial crusade for rights based upon a plan.

The Plan

In this plan the specified rights which the entire membership of the race are asked to agree to are:—

1st Full and identical judicial rights, to stop lynching and court injustice.

2nd Identical political rights, to stop denial or intimidation in freedom to vote in primaries and elections.

3rd Identical civil rights, to prevent exclusion from or segregation in public conveyances, educational institutions, public places of amusement, of lodgings, of refreshment and eating, recreation and others of public accommodation and resort, or in residence, and in governmental buildings or in connection with government work.

Methods and Means

The methods of the Crusade as put forth are:—

1ST. Daily prayer to Almighty God for deliverance from race hatred and the persecutions and proscriptions, with special public prayer annually in connection with Thanksgiving Day Services.

2ND. Publication in every race paper, posting in every meeting room and assembly hall or edifice, social, civic, fraternal or religious, of the preamble of the Declaration of Independence.

3RD. Emancipation from slavery to political parties and voting as free persons for man and for measures to ensure the Crusade's objects, also full registration.

4TH. Renewed racial organization for rights and to further the Crusade as by branches of the National Equal Rights League, etc.; and membership of everybody with some civil rights organization.

5TH. Racial union, by cooperation and united action of all civil rights organization and by bringing together all political, fraternal, civic, social and business bodies for combined political and civic force and finance against injustice and for equality.

For this earnest effort to mobilize the total power of the proscribed, the race press is asked to publish this explanation of the Crusade. The League urges immediate appeal to Congress to press the Anti-Lynching Bill and repeal the Segregation Beach statute and to the President to abolish departmental segregation.

Launch Movement Feb. 12-14

Public Inauguration of the Crusade on a nation-wide scale is suggested at Douglass or Douglass-Lincoln Day observances at which the arrangement committees will initiate permanent organizations for the Crusade by Lincoln-Douglass or Equal Rights Leagues, Citizens Committees, or Sub-Committees of some organization, with a national observance race conference and petitions.

Historic leaflets on Douglass will be sent for the postage (4 cents) by the League, 9 Cornhill, with the Post-Sesqui-Centennial Declaration and Plan of Crusade.

AFRO HISTORY WEEK

NATIONAL HISTORY WEEK CELEBRATION FROM FEBRUARY 6 TO 13 INCLUSIVE

Schools, churches, and social agencies will pause during this second week of February to invite attention to the long neglected record of the Afro-American. This Week, which covers the birthday of Lincoln and approaches that of Douglass, is a most appropriate occasion for this timely observance. Around the story of these great characters and others who have worked for the benefit of humanity and for this race in particular, its brilliant record may be so dramatized as to inspire the race youth to noble deeds.

To invite attention to the romantic story of the race there have been engaged throughout the country numerous teachers, ministers, professional men, and leaders of business who will participate in various exercises held throughout the Week. Public schools will use the hour of assembly for this purpose. City and State school authorities have set aside special days of this Week and social uplift agencies will hold appropriate exercises in the evenings. The enthusiasm has decidedly increased since last year, when this celebration was held for the first time, and the preliminary reports from the field indicate that it will be in every sense of the word a national celebration.

The people throughout the country have been called upon to do certain definite things. They are asked to organize their community through committees for the celebration, to appeal to their board of education for the adoption of Negro history text-books, to interest their library and he knows about family history and school in securing a shelf of scientific works on the African and pictures of distinguished men of the race, to urge everyone to write the Association all to send it any important documents bearing on the record of the race.

Racial Consciousness-1927

THE PORO COLLEGE RECEIVERSHIP

We have withheld any editorial comment on the Malone divorce tangle involving the property of the Poro College, built through the business sagacity and hard work of the Malones. We did not know enough about it to do justice in expressing an opinion one way or the other. It is an entirely personal affair and no bit different from the thousands of squabbles that occur between incompatible housekeepers over the country.

Both parties are due the sympathy of their friends, and, perhaps they get that. Public interest in the fortune they have accumulated makes the affair news, and the effect of it all on both their friends and the public sense of justice in the final outcome makes it worthy of comment. There is a lesson in it for those married people who find that their tastes and habits are not complimentary in the venture of making a happy voyage on the matrimonial sea.

Reporter

In as much as they agree to embark together for better or worse the bliss of finding it "better" is a mutual advantage, and the woe of finding it "worse" ought to be as much a mutual disadvantage also, at least in proportion to what they have sacrificed to begin the voyage or to make it go after it is begun.

3-19-27

It is always difficult to know the truth of matters in a partnership as exclusively personal as a domestic squabble, and the trouble that grows out of them is often the price some must pay for their folly. Putting one or the other of the two overboard at mid-sea without a lifeboat is sure to bring about any kind of protest or defensive effort that one is able to make, and to feel that this can be done at this late day without the usual airing of one's affairs in court and the consequent loss and discomfort involved in it is reckoning without considering the other side.

Birmingham Ala

It is a pity that the holdings of the Malones must be administered by a receivership, but there is nothing else to do under the circumstances as the court is the only competent administrator over disputed property subject to the disposal and mismanagement prejudicial to the aggrieved party to a suit. The selection of a receiver in such a case may be unfortunate, and, perhaps, prejudicial to the other party.

But the great pity is that the principals who have been industrious and far-seeing enough to accumulate a fortune by hard work did not have enough good sense to find a basis of division and avoid both the loss and humiliating experiences that grow out of such unpleasant situations.

There is no graft nor mismanagement in the Poro College affairs. The institution is solvent, clear of waste and extravagance. There is only the question of preventing a disposal of its assets or a transfer of its holdings pending the decision of the court in the action brought by Mr. Malone to establish his claim to half of it.

In cases where there is mismanagement and stealing in an organization prejudicial to the interests of others concerned, a receivership serves to prevent the destruction of the institution and to employ corrective measures until such a time as normal management may be resumed, and without interferring with any rights of the property, further than to administer it in due course of business at its expense.

The Poro College receivership is the result of ill-advised domestic infelicity. It might have been easily prevented by the principal parties to the suit if they had agreed to disagree and come square on their original compact. Otherwise, it is the just price of their folly for which thousands are paying every day all over the world.

Survey Shows Negroes Have Attained Wide Distinction

Preston News Service

CHAMPAIGN, Ill., Mar 2.—According to the report of the recent investigation of the interrical committe Negroes show genius.

Distinctive American Music

"In his folks songs the Negro has contributed the only distinctive American music," the report said. The spirit of devotion, of aspiration, of simple truth which breathes through the Negro spirituals is the spirit of a race naturally religious. "Swing Low, Sweet Chariot", "Steal Away to Jesus" were born out of the passion of a music loving race.

"Among the Negroes who have given the world productions of high order are Harry Burleigh, Nathaniel Dett and Samuel Coleridge Taylor. The English government bestowed upon Taylor a pension in appreciation of his work.

Recogni[illegible] In Art

"In painting and sculpture the race has found recognition in the works of E. N. Bannister, William E. Scott, Edmonia Lewis, [illegible] of Meta Vaux Warrick. Probably the most conspicuous success has been won by Henry O. Tanner, several of whose pictures have been bought by the French government and placed in the Luxembourg gallery.

Inventors of Merit

"In the field of invention the names of Negroes are very numerous Recently a Negro, of Newark, N. J invented a new type of oil burner which is said to produce a large amount of fuel. Another Negro has invented a device to regulate the light of a locomotive so that the headlight will not leave the track when the engine approaches a curve.

A Texas Negro has devised a car rail joint designed to prevent the spreading of rails. A Negro from Grand Rapids, Mich., has invented the "type-o-phone," designed to record at the other end of the wire an exact duplicate of the message which the sender writes on the machine before him. In the field of invention the Negro has won and is still winning large honors.

Practical Scientific Contributions

"A Negro Prof. George Carver, has made invaluable contributions to the science of agriculture and there are today sculptors, Negro poets and Negro actors who have won wide distinction. This is a remarkable record for a race only 70 years out of slavery and only a century and a half out of the jungles of Africa. Small wonder that the late Lord Bryce remarked that no other race in history had made an equal amount of progress in an equal length of time.

Although hedged about by great limitations the Negro has shown himself a worthy citizen. He has fought on every battlefield of the republic Today the Negro does not ask for charity. He wants only justice, a man's chance in the battle of life."

CRIME AND RACE

Why is it that a crime committed by a Negro is in the popular mind regarded as being more atrocious than the same crime committed by a white man? Why is it that a crime committed by a Negro upon the person of a member of another race is considered in popular thought as being more heinous than the same crime committed by a Negro upon the person of a member of his own race? Why it is that a crime committed by a white individual upon the person of a Negro is looked at as being less serious and less deserving of condemnation than the same committed by the same white individual upon the person of a member of his own race? In short, why is that the race of the criminal adds to or detracts from the enormity of a crime?

Jan 25-27

Some will say that it does not. As a matter of absolute right and wrong, considered in the light of fixed moral standards, it does not and should not. But in the light of public opinion and conduct it makes all the difference in the wide, wide world. If not only affects the attitude of mind in regard to the enormity of the crime, but it also has its influence upon the framing of laws in the matter of discretion in the infliction of punishment, or the penalty for the crime. As to certain crimes, it is left to the jury to say whether the punishment shall be imprisonment or death. Where such discretion is given, the Negro offender almost invariably receives the death penalty and the white offender the penalty of imprisonment—sometimes, indeed, a short term.

Two cases come to our attention as illustrations of the matter here spoken of. A young white man was recently prosecuted in this jurisdiction for an assault with intent to rape a young colored woman. He was acquitted. The fact of the indictment received only the barest mention in the daily papers. The longest account being given to the acquittal, and to the fact that the young colored woman thereafter slapped the acquitted in the court room. Not even the intelligent colored women who pose as leaders showed any interest in the matter.

The other night a white woman was assaulted and robbed in the Capitol grounds. The assailant is said to have been a Negro. Much space has been given in the daily press to the matter, rewards have been offered for the apprehension of the criminal; and as these lines are being written, it is alleged that the offender has been apprehended, has confessed and has been identified.

A committee of colored people including many women, have passed resolutions and made protestations as to the crime and expressed their desire that the culprit be punished.

The crime committed in the grounds of the Capitol was a most revolting one. Every decent person in this city detests it, and wants to see the offender punished. We know in saying this that we speak for all law abiding colored people—which means, niney-nine and nine-tenths per cent of the colored population of the city.

In passing resolutions dealing with the heinous crime against the white woman, this committee of colored persons shows that even some colored people themselves, though perhaps unconsciously, are affected with the idea that the race of the offender increases or diminishes the enormity of the crime. Not even the lynching of Bertha Loman at Aiken, South Carolina, called forth a collective protest from the colored women.

The minds of men and women need to be educated to see crime as crime, and to realize that its quality is not affected in any respect by the race of either the offender or the victim.

THIS IS FUNNY—NO IT IS STRANGE

A pecular situation exists in the Negro Race. It is Peculiar and Strange and Funny, that many **Colored** people, who earn their livelihoods, make their living, if they are in the trades or professions or jobbers or business **Absolutely Off of Negroes** and yet spend as little as possible with other Negroes who can serve them. That is one of the **Many Reasons** the Negro is so far behind othe rgroups in American life.

In a talk with Mr. Ford, manager of **The Commercial, Louisville's** only Negro Department store, he said that store also suffers from that "inferiority complex"—the feeling no Negro can do as good work or sell his goods or labor as cheaply and as well as "the White Folks."

Girls employed in the banks and insurance companies right around **The Commercial** at Sixth and Walnut Sts. walk all over their own store and go to stores where they can't use rest rooms, can't try on certain articles and are treated discourtesly often. Let's cut that Out and build a great, big store by patronizing **The Commercial.**

MAR 18 1927

Why Negro Life Insurance Should Be Placed In Negro Insurance Companies

Life Insurance and nego lives hould be placed in Negro Insurance Companies for the following reasons.

1st It would tend to make the negro race more independent.

2nd It would make the race stronger financially.

3rd The insurance that colored people have with the white companies should be with the colored ones. If it was in with the colored companies the colored companies would far surpass what they are today.

Over 75 percent of the colored policyholders are connected with the white companies. All this is done for the lack of cooperation among colored people. The colored people only lack cooperat- that's all. We are afraid to be led by our colored leaders.

Why in some of the white companies they try to shirk their duty toward its colored policyholders, that is if the home office of the company is in some far off city or town.

In most companies the agent from which you bought your insurance is from 2,000 to 3.000 miles from the headquarters of he company. Then as a result yeu don't get your money.

In the colored companies there are many just as capable of doing your business so far as insurance is concerned as in the white companies.

Frank L. Gillispie, founder and President of the Liberty Life Insurance company in Chicago said that the "man with an aim is the man with a name."

Was he right? Yes he was right.

We as colored people should cooperate and make a race worth while. We can do it, so why not do it? If the colored companies were supported like the white companies you can already imagine a change in this race financially.

Alexander C. M Chalmers

WILMINGTON
NORTH CAROLINA

FEB 21 1927

NEGROES OBSERVE HISTORY WEEK IN CITY; FINE EVENT

Splendid Program Rendered Yesterday at The Academy of Music

In observance of negro history week, the glee club and a group of students of the Williston Industrial school yesterday afternoon at 3:30 o'clock at the academy of music rendered one of the most interesting programs ever delivereed at that auditorium either by white or colored.

The academy was filed to capacity, a section of the chairs on the south side of the buliding having been allotted to the white people. These seats were also filled while there was room for no more in the balcony.

In the beginning Prof. D. C. Virgo, principal of Williston, explained the purpose of the event and expressed his appreciation for the large number present.

Recitations and songs featured the program while short talks were made by Prof. F. J. Rogers, principal of Peabody school and others. Professor Rogers announced that it had already been decided to observe negro history week here next year and that the program would be designed to reveal more of the work being done by the negro of today and less of the negro of the past than was able to be shown yesterday.

The recitations, in consecutive order, showed the accomplishment of the negro in regard to agriculture, education, industry, art, war, religion and other vocations and avocations.

The songs, for the most part rendered by the entire glee club, were sung in a most pleasing and entertaining way and their rendition demonstrated the fact that their instructress is an efficient one. She was able to control apparently every pitch of their voice and she herself occasionally took a part which revealed to both her colored and white auditors that she is thoroughly capable in her work.

The recitations of the boys and girls were rendered in a very creditable manner as were all the other numbers on the program and evoked as much applause from that part of the house occupied by the white people as from the other sctcoins of the auditorium.

The invocation was said by the pastor of St. Stephens A. M. E. church.

TO CAPITALIZE NEGRO IN DAILIES OF KENTUCKY

Courier-Journal, Times And Herald-Post To Adopt This Policy

By the Associated Negro Press

Louisville, Ky., April 13—As a result of letters written to the editors of the Louisville Courier-Journal, the Times and the Herald Post, all white dailies, by William Warley, editor of the weekly Louisville Leader, the editorial practice of these papers in the future will be to capitalize the initial letter of the racial designation Negro.

In his letter to the white editors, Mr. Warley refrained from discussing the etymological character of the term "Negro" but called attention to the respect which the people who were designated by the term were due and the fact that many of the important newspapers in America, north and south, capitalize the initial letter, among the Southern papers being Nashville Banner and the Columbia State, S. C.

NEVAL H. THOMAS

The Grardian is delighted that the National Equal Rights League is bringing Prof. Neval H. Thomas, president of the District of Columbia branch of the N. A. A. C. P., and a member of its National Board of Directors to Boston. This is an act of organization breadth and liberty, carrying out the needful spirit of organization union and co-operation which the Equal Rights League so well practices and of which Mr Thomas is so general a supporter. The local branch of the N. A. A. C. P. is assisting the League in giving Mr. Thomas a worthy and notable Boston greeting and welcome to the "Cradle" of that Liberty which he has so ably championed.

The League brings Mr. Thomas here, however, primarily in his own personal record and worth as a race champion. He has ever been sincere and honest, courageous and militant, clever and persistent, able and eloquent. All these qualities he has shown in written and spoken instance, and petition, and protest. He is true to the Sumnerian principles of civil equality, one of the most helpful and valuable Colored workers for liberty and equality of right for his race. The Guardian endorses him as wholly true to our race's cause, as a most eloquent champion, a most interesting orator, a real man. We urge everyone not to miss the opportunity to hear the man who Kelly Miller declares has accomplished the most for Colored Washingtonians in Faneu il Hall, Thursday night.

THANKING THE COURIER-JOURNAL AND TIMES

The Louisville News, despite the fact it is called a "Race paper," rarely ever presumes to speak for the race as a whole.

But it thinks it can safely say it speaks for the race when it thanks Judge R. W. Bingham, publisher and editor of the Louisville Courier-Journal and Times for having those two great papers capitalize the word "Negro." The News has received letters from all over the country commending and praising its editor for this action on the part of these two great dailies.

The letters should be sent to Judge Bingham or to the Courier-Journal and the Times. If "Negro" is a fit title for us as a race it should be capitalized just the same as any other race name.

But for some reason, and we think that reason one of disrespect and contempt—the dailies in the South have refused or failed to capitalize the word. That Judge Bingham thinks our request that it should be is reasonable and just, and that he complies with it, is a big step.

Colored people, who appreciate this innovation, know best how to show that appreciation. Without gushing or fawning in anyway surrendering our self-respect we can justly thank Judge Bingham for his action in this matter.

Racial Consciousness- 1927

Harlem's Neglected Opportunities

Twin Source of Gin and Genius, Poetry and Pajama Parties Most Tragic of Neglected Opportunities Is in Business Field

By HUBERT H. HARRISON

IN the face of the "panning" which Negro Harlem has been getting from Chicago and elsewhere, one hesitates to add fire to fury and admit that Harlem is not quite up to Durham, N. C.; Nashville, Tenn., or the Windy City in seizing the opportunities presented to it. Unpleasant truths are always distasteful, even though, like purgatives, they may leave the system better.

One recalls what a hornet's nest the late Dr. Washington raised when, in an effort to lift the level of ministerial efficiency, he castigated those who had more perspiration than inspiration, and more lung power than brain power." Of course, he meant to do good, but his critics didn't consider that. Yet, in spite of them and because of his brave words, good has come, and today there is in the Negro ministry a larger percentage of men like William Lloyd Imes of New York and Everard Daniels of Detroit. So the journalist, like every other commentator on contemporary life, must risk telling the truth sometimes—even in New York—in the none too certain hope that good will come thereof.

Harlem in the Spotlight

Ever since the literary gents from Greenwich Village "discovered" Harlem as the twin-source of gin and genius, poetry and pajama parties, the spotlight of publicity has been playing on it. But, as we see in the theatre, a spotlight often shows an object in false colors. And so it is with Negro Harlem, which is something of a cross between Hell's Half Acre and a Fool's Paradise. It is a modern community facing modern problems, and in it the germs of a modern social intelligence are afloat on the abyss—as elsewhere.

Some of its aspects are promising, while others are frankly depressing. In a later article I shall have much to tell of Halem's splendid promise; in the present article I confine myself to those features that are "not so good" in the hope that we may bend our moral muscle to the task of collective self-improvement.

The Bug in the Queen's Bed

The modern Harlemite lives in one of the most beautiful sections of New York, with spacious avenues, splendid apartments, wonderful theatres and all the social accessories that minister to comfort, self-respect and luxury. Yet he often reminds the critical outsider of the bug in the queen's bed who looks around at the manifold glories of period upholstery, snowy linen and gorgeous curtains and purrs contentedly: "See how elegantly I'm situated." But the poor bug had nothing to do with the grandeurs of which he boasts, and has to make himself very scarce when the chambermaid comes around. Despite our boasted advantages, it was left to Negro Harlem in the days immediately preceding the Elks' Convention to show the rest of Negro America that we had been lying down contentedly under a legal prohibition which, even in Richmond, Va., did not exist for Negro Elks. And it is generally known that the lack of hotels among us was primarily responsible for the fact that hundreds of Negro Elks were accommodated in certain large hotels downtown which will not ordinarily receive Negroes.

But the white man knows full well when and where the dollars drop. In fact, it is quite certain

— Hubert H. Harrison —

that white people made more money off the Elks' Convention than colored people did. And this was by no means the fault of the Elks' entertainment committee, but was due to general conditions in Harlem which indict us all equally.

Another curious feature of Harlem life is revealed when one observes that the managers of such large-scale enterprises as exist in Harlem, the heads of the big social service institutions and most of the prominent leaders, have come from other cities—many of them quite recently.

Doubtless this is due in part to the fact that Harlem, like the rest of New York, is largely populated by people who were born elsewhere. But when one notes the manifest mutual envy, jealousy and hatred existing among Negroes and Negro groups in Harlem, one is tempted to attribute the phenomenon partly to that cause. I have heard it said, in places as far apart as Chicago and Lynchburg, that "Harlem Negroes hate each other harder than any other Negroes in the country."

Can We Pull Together?

The first duty which any community owes to itself is that of social cohesion, of collectively sticking together, and it seems that in this respect Harlem is still neglecting one of its greatest opportunities. A public opinion is not always susceptible of statistical proof, or even of statistical presentation, but ten minutes' casual conversation with any Negro in Harlem will acquaint one with the general belief that we are backward in this respect. Some lay it to the inevitable social consequences of metropolitan life. "For safety's sake," they say, "you can't afford to be as friendly with people in a big city as in Chittling Switch, Miss." There is some truth to that. And yet—Chicago is a very big city.

Some have laid it to the diversity of origins of the Harlem population, which makes it hard for the West Indian to "understand" the American, for the Bostonian to sympathize with the Virginian or for the New Yorker to properly appreciate the chap from Charleston. I have my own idea of the matter, and I give it here for what it may be worth:

As I see it, any population as marked as is the Negro obeys the law of social pressure in its formative stage. The convergent pressure from outside tends to make its units stick together, while the removal of that pressure makes them fly apart. The Jews in Europe and the Negroes in the South are cases in point.

Now, despite all our talk, the cities of New York and Boston are those in which the least pressure of prejudice is put upon the Negro masses. And those cities are precisely the ones in which the Negro, by himself, has accomplished least. The complete deduction is one which I would rather not draw. But many Harlemites have drawn it themselves.

Educational Opportunities Going to Waste

Whatever hatred we may nourish against the white man of the South for hindering us educationally, none of it will lie against the white man of New York. In South Carolina $10.34 is spent annually for the education of each white child and $1.70 for the education of each colored child. In six counties of Georgia the annual cost of a Negro's education was, in 1915, 39 cents.

If the Negro from South Carolina or Georgia doesn't know his place in the world, he has a very good excuse. But the white man of New York offers to the Negro child as good an education as that offered the white child—and it is a free gift. Grammar school, high school and college are absolutely free. Evening schools and evening colleges are the same.

When the Negro's free college course is completed, he can start teaching in any school in the city. Six of my friends are teaching in high schools that I would call "white," but there are neither white nor black schools in New York—only public schools.

And what does the young Harlem Negro do with this wealth of opportunity? You can see him on any summer's night out on the sidewalk gyrating and contorting himself like a pet monkey, doing the "Charleston" or the "black bottom." The Jew overflows City College, while the Harlem Negro, in whose very mouth the building is situated, musters about twenty-five or thirty. Recently the Board of Education started enrolling students for an evening high school at P. S. 139 (in West 140th street). The minimum required was 500. They enrolled 197! Naturally, they had to close down the school.

The Public Library recently acquired the Schomburg collection, a large number of books on every phase of Negro life, history, art and culture. Harlem's interest in it is so great that when a white man from Hungary wanted to talk with me, I took him up there, because we would not be disturbed by anyone!

In order to draw people there, the librarian has transferred to that department the newspapers, which many go up to read. At this point I must pay a tribute to the young Negro women of Harlem. They use the library (downstairs); they read and study, they go to high school in far greater numbers than the young men. What that promises for the future it isn't pleasant to contemplate.

In respect to music, I have space for just one remark: College of the City of New through Professor Baldwin, nishes every Sunday aftern from November to May, an o

recital which is attended by thousands of music lovers from all over the city. It is entirely free; it is within easy walking distance, just over the hill. Yet one never finds ten Negroes at any time.

Negro Harlem an Economic Washout

In a business sense, Negro Harlem is peculiar. For all our bluff and bluster we have no Negro bank. Chicago has three. Negro business, for the most part, still goes on crutches—except the undertaker, the barber, and perhaps the realtor, who is generally the economic jackal for the white real estate lion. Chicago has many streets full of Negro businesses. We have had no life insurance companies. Chicago's Negroes not only organized and perfected several, but one of them has reached out and annexed New York as a business colony of Chicago. This annexation was celebrated by a big dinner in March at the Renaissance Casino. What Harlem needed was a day of mourning—but no one seemed to see that.

The banking situation is symbolic of the general economic situation. Some millions of Negro dollars are lent out by the white bank to white business men to perfect the strangle-hold of white business on the pockets of the community. So that, until a Negro bank arises in Harlem, the thrift of Harlemites becomes a means of harnessing them more hopelessly to the chariot wheels of white business.

In the meanwhile, our local attempts to organize large-scale businesses generally end in failure. From shoe store to department store they go down in disaster, while a half-hostile public looks on, grinning at the failure which its support might have changed to success.

In the long list of Harlem's neglected opportunities there is not one as tragic as this one of Negro business. Of course, it can be "explained." But one wonders whether, in this case, "explaining" helps us any.

While productive business struggles under such handicaps, the business that panders to ephemeral pleasure flourishes in our faces. They are the poolrooms, the night clubs and cabarets, the dance halls, the numbers, the Italian rum shops—all these make money for their proprietors.

Have We a Civic Sense?

The total picture is not, of course, all black. I am merely giving here the darker side of a civic reality. But these things are true. And, being true, it behooves us to give over bragging about things that were not contributed by us and get down to brass tacks. The small army (or shall I say company?) of homeowners constitute our best civic asset. But Brooklyn beats us hollow in that respect. And, after all, the development of a civic sense is a duty which devolves upon the entire community.

An illustration may help to make this clear: The beauty of Harlem's two main avenues, Seventh and Lenox, is largely the product of the trees, which serve to set them off during the summer months. Four years ago certain official Dogberries began to chop these trees down, first lopping off branches here and there and later laying the trees themselves low in spots. And in all that time not a word of protest has come from our local organizations, whether of rent-payers or home-owners. If there existed in Harlem even an embryonic civic consciousness such a thing would have been challenged long ago.

And yet it is out of the development of a civic consciousness, of each citizen's organic relationship to the community and the community's responsibility for each citizen, that the Greater Harlem will arise. That newer Harlem will not neglect the opportunities which now lie around us on every hand, challenging the manhood within us to rise to the level of our social needs.

NEW YORK WORLD

DEC 18 1927

Negroes Discuss Vital Race Issues

Fact-Finding and Farmers' Conference Produce Much Interest

By Lester A. Walton

TWO gatherings of country-wide interest to Negroes were held during the first week of this month. One was the Fact-Finding Conference at Durham, N. C. The other was the Farmers' Conference at Tuskegee Institute, Ala.

It was the thirty-seventh annual session of the latter, which was founded by Booker T. Washington. The Fact-Finding Conference is both young in age and purpose. It was started Dec. 7 by a group of men who have developed a noteworthy financial district in the thriving town of Durham known as the "Negro Wall Street of America."

Despite its infancy the Fact-Finding Conference was generally considered one of the most important and significant meetings of the race in years.

At the Durham conference the primary purpose was to ascertain facts—to take stock of race assets and liabilities.

Every Section of Country Represented

To this end some of the best brains within the group for three days discussed the religious, business, political, social, hygienic and educational status of the Negro in America. Interesting statistics were given.

Every section of the country was represented. There were present conservatives, radicals and near-radicals, the "old Negro" and the "new Negro," so-called.

There was a spirited discussion as to which agency contributed most to race development. Dr. Mordecai W. Johnson, President of Howard University; Dr. George E. Haynes of the Federal Council of Churches, New York, and Dr. Channing H. Tobias, National Council Y. M. C. A, New York, stoutly maintained the church was the greatest influence. Other leaders dissented and their views were varied.

Dr. W. E. B. Du Bois, who writes and talks on the science of government, thought politics was the greatest influence in future Negro development. A. Philip Randolph, Organizer of the Brotherhood of Sleeping Car Porters, stressed economics; R. L. Vann, editor, spoke in glowing terms of the power of the press; Dr. Roscoe C. Brown referred to the importance of health; Eugene Corbie of New York talked on the education of the Negro youth, while Lawrence A. Oxley, Director of the Negro Department of Public Welfare, Raleigh, declared that unless the race produced healthy babies and young people it could make no real progress.

W. G. Pearson of the Royal Knights of King David, speaking on "Fraternal Insurance," reported that the combined assets of State and Nation Negro societies are $9,349,051, or nearly $1 per capita for the new population of the country; that in the six National societies with 269,455 Negro members and $3,586,802 in assets, the per capita savings a member is $14.

"The potential power of fraternals as savings institutions is obvious," Mr. Pearson continued, "when it is considered that in 1926 those societies under consideration paid benefits totaling $2,727,929, and that they have in force benefit certificates with a face value of $218,984,213."

The amount of insurance in force on Negro lives in twenty-eight race was $1,925,000,000, according to C. C. Spaulding, President of the North Carolina Life Insurance Company. The business of life insurance is the largest owned, operated and controlled by Negroes, he said.

Following are figures submitted by Mr. Spaulding: Total insurance on Negro lives in white and colored companies, $1,925,000,000; total insurance on Negro lives in twenty-eight race companies, $243,534,500; total admitted assets on Negro companies, $10,155,219; total income of Negro companies for 1926, $13,856,742.

Various estimates have been given as to the number of Negro banks in the United States. Including loan and investment companies, building and loan associations, between 54 and 72 have been listed. However, it was brought to light at the Durham conference that there are but 33 purely stock savings and commercial banks owned and managed by the race.

Total Assets of Banks $15,292,820

On July 31, last, the combined assets of Negro banks in the United States amounted to $15,292,820. Following is a composite statement of assets of Negro banks, the numbers in parenthesis indicating the number of banks in each State:

Alabama (1), $109,870; District of Columbia (2), $994,010; Florida (1), $186,430; Georgia (2), $1,507,800; Illinois (2), $3,620,630; Kentucky (2), $1,075,780; Mississippi (2), $351,660; North Carolina (4), $1,310,750; Oklahoma (1), $195,240; Pennsylvania (2), $534,000; South Carolina (2), $316,720; Tennessee (4), $2,011,250; Texas (2), $640,690; Virginia (7), $2,537,990.

It was the sentiment of the conference that possibly the greatest need of the race and the greatest opportunity for the Negro bank is that of financing and nurturing by wise counsel and guidance the small Negro business man and developing trade and commerce within the race, and that until this is done and a considerable commercial fabric built around each bank, these institutions must accept the classification of "savings banks."

Some observations made by Dr. Roscoe C. Brown of Durham on "Health and Home Life" were that the approximate number of homes owned in the United States by Negroes is 700,000, housing about one-third of the population. Another third lives in rented houses and apartments. The remaining third occupies lands as tenants and share-croppers, most largely in the States of the Gulf and the Delta.

That the death rate among Negroes is a subject that has been given comparatively little attention, although the race constitutes 10 per cent. of the country's total population. The two races, in some sections at least, are brought into close contact. Therefore, Negro mortality is of interest both in itself and as a general health problem.

That according to the 1920 census the total number of Negroes in the United States was 10,463,131, 85 per cent. were in the Southern States and 98.8 per cent. were native born of native born parentage. In the Northeastern States 87 per cent. are living in cities of 10,000 inhabitants or more, in the Southern States 25 per cent., in the Middle Western States 74 per cent. and in the Pacific Coast States 87 per cent.

That the important causes of mortality among Negroes are tuberculosis, 202 per 100,000 in the Southern States for 1920; pneumonia, organic heart and acute nephritis and Bright's disease.

That ill health is sometimes due to poverty, and poverty is often due to ill health.

Farmers Awarded Merit Certificates

Under the joint auspices of Tuskegee Institute and the United States Extension Service the following farmers were awarded certificates of merit as the most outstanding in their respective States at the thirty-seventh Tuskegee Negro Farmers' Conference Dec. 6:

Glenn Partridge of Oklahoma, Thomas Daniel of Alabama, John Baptist Lee of Mississippi, Irwin Stokes of Louisiana, Robert Chisum of Arkansas and H. H. Williams of Florida.

They were chosen through the farm demonstration agents of their States and rated on the basis of operation and organization of their farms, business methods and ability, the appearance and upkeep of farms and homes, civic pride and good citizenship. To the wife of each winner of a certificate of merit was given $10.

For the first time in three years, Dr. R. R. Moton, Principal of Tuskegee Institute, was able to be present. Last year he was touring the world for his health.

Kansas City Star Adopts Capital "N"

The Kansas City Star with its issue of Tuesday, November 29 adopted the capital letter "N" for the word Negro. George B. Longan, managing editor, said Wednesday the change had been made because the paper's attention had been called to the fact that the word was a designation of a race and as such was entitled to be capitalized like "Indian," "Chinese," "French," etc. The Star is the latest great metropolitan daily to adopt the style. Some of the other numerous ones are The Chicago Daily News and Chicago Tribune, The New York World, The New York Daily News, The St. Louis Post-Dispatch, The Philadelphia Public Ledger and The St. Paul Pioneer-Press and Dispatch.

Racial Consciousness-1927

IS THE NEGRO PREACHER KEEPING UP?

It appears from an inquiry sent out by the Nashville Globe that somebody made the statement that the Negro preacher is not keeping up. Upon seeing the statement, the Globe sent out a dispatch to fifty persons or more, who are in a position to pass upon the merits and demerits of the statement, asking this question: "From your observation and contact, is the Negro preacher keeping up?" We take it for granted the Globe wants this question answered honestly by the respondents, in the light of their observation and contact with Negro preachers. But the Globe did not set up a standard by which the usefulness and worth of the Negro preacher might be measured; hence the respondents will have to set up their own standard. Our standard will be the measurement of the preacher as a contributing factor to the character, the wealth and respectability of the community in which the preacher lives, inside and outside of the church.

First. We answer the question in the negative, and say that the Negro preacher is not keeping up, and has not made good with the opportunities and advantages set before him. Our opinion is based upon the Negro preachers as a class and not as individuals, for many of them are keeping up, but the vast majority are not keeping up.

(a) From an educational, literary or cultural standpoint, the Negro preacher is not keeping up in education and character with the men of the other learned professions. The school teacher, the lawyer, the doctor and the journalist are far ahead of the preacher in cultural advancement technically and from the standpoint of a larger education. In the first place, seventy-five per cent of the preachers make no special training to fit themselves for the ministry, and those who take theology are not required to come up to a certain standard of literary preparation. The doctor, the lawyer, the journalist and the teacher are required to do certain technical literary work before the public will accept them as an artist worthy of his profession.

(b) Economically, he has not made good. As a business man or financier, as a rule he is a failure, and the business which he manages, which is the church, is usually mortgaged to the hilt. The majority of the churches have no system, no budget control, and can not tell the paying members from the non-paying ones.

Those preachers that have succeeded financially have succeeded for themselves, and not for their congregations. As a rule, the average pracher is the wealthiest member connected with his church, and in building churches always plan a structure that cost more than the aggregate wealth of every member of his congregation.

It is not an unusual thing for the preacher to plan a church to cost from fifty to two hundred and fifty thousand dollars, whose congregations aggregate wealth is less than half of the cost of the church. The presidents, bishops, presiding elders and big city pastors are usually wealthy men living on large estates, in spacious homes, riding in $5,000 automobiles, with servants galore, while the poor in their churches are suffering for bread, fuel and raiment to wear.

(c) Morally, they are no better than the average member of their congregation and usually have a bad name for paying their debts, and for general dependability.

(d) Politically, they are nonentities, in the community where they live. They are not progressive, they are without civic or political ambition, and do not seek to enlighten their congregation in the duties of citizenship. Numbers of them pay no tax, never register nor open their mouths along civic, economic or industrial lines; they take no thought of bettering the condition of their people on earth, and speak to them only along the line of glory and riches, and a life of ease in the other world. Thus, as a political factor, he is not keeping up.

(e) As a publicist and a protector of the public morals and civic righteousness, he is silent. He does not preach against dancing, whisky drinking, bootlegging, public immorality, adultery or fornication; blind tigers, pool rooms and assignation houses may loom up all around the church, and as a rule the preacher never raises his voice in the denunciation of these joints, hovels and nests of sin and shame. In this regard, he is not keeping up.

(f) It is not fair to answer the Globe's inquiry by the standard set by the preachers in the city, but the question must be answered in the light of the rural preacher, as well as the urban pastors. Many of the preachers spend only one day in the month with their rural congregations, and that is for the purpose of appealing to the emotinal, taking a public collection and returning to the city without having conducted a prayer meeting or lectured to the people on the principles of industry, economics, political science, or the duty of the citizen to the state. The members are only told of their duty to God in the most emotional and sensational way.

(g) The church is losing its hold on the young, the educated and the most enlightened, because the preacher is not keeping up. He knows but little, makes no improvement, and has but little to build upon. You have but to visit a Methodist Conference, a Baptist Association or Convention, to realize the illiteracy, ignorance and the lack of progress among Negro preachers, to decide the question whether they are keeping up, in the light of their opportunities and advantages.

No, the preacher is not keeping up in the light of his opportunities in politics, religion, economics, education, travel, good morals, culture or usefulness among the people; and the only economic advancement he is making is for himself in the world's goods generally. As Bishop Payne said forty years ago, "There is still more ignorance in the pulpit than there is in the pew." As a rule preachers are not voters nor patronizers of Negro businesses nor promoters of industries nor the creators of opportunities for Negro boys and girls to earn an honest living when they reach their majority.

Verily, the Negro preacher is not keeping up, and there is no need of answering the question in the affirmative because the charge is made in a white newspaper that the "Negro Preacher Is Not Keeping Up."

DURHAM TO HOLD FACT-FINDING MEET YEARLY

By J. E. Ormes

DURHAM, N.C.—Durham played the host to as unusual a gathering of Negroes as has ever assembled within its doors or indeed anywhere in the country during the past week. Last Thursday, Friday and Saturday, December 7, 8 and 9, approximately 200 men and women from 18 states representing all lines of business activity, gathered here for a fact-finding, stock-taking conference.

The conference was called by Dr. James E. Shepard, president of the North Carolina State College for Negroes, of Durham, and assented to by C. C. Spaulding, W. C. Pearson and J. M. Avery, all prominent in Durham business circles. Instead of loudly proclaiming the "wonderful progress of the Negro since freedom" the speakers on the various programs presented carefully prepared papers covering the actual progress of the Negro in their own particular fields and in their papers they confined themselves to facts.

Variety of Papers

Papers were read on "Our Religious Belief and Activities," "Work and Wages," "Retail Business, Commerce and Manufacturing," "Savings, Credit and Insurance," "Our Political Situation," "Crime and Social Uplift," "Elementary, High School and College Education," "Health and Home Life," "The Negro Press," "Negro Youth," and "The Future Outlook of the Negro in America."

Among those presenting papers were: Dr. Mordecai Johnson, C. C. Spaulding, L. W. Wilhoite, R. N. Harris, W. G. Pearson, George T. Jaynes, Canning Tobias, A. Philip Randolph, W. E. B. DuBois, Lieut. Lawrence Oxley, Forrester B. Washington, Robert L. Vann and P. B. Young.

The meeting of the conference will be held in Durham again next year. An invitation was extended to meet at Fisk University but was not accepted. The name "Durham Conference" was agreed upon.

The Durham Conference

The "Stock-taking and Fact-finding Conference" on the American Negro held in Durham North Carolina last week lived up to its name No time was lost in generalities; there was no lost motion. The subjects considered were basic and the speakers presented well prepared papers. Irrelevant discussions were eliminated or reduced to a minimum. Still the three days were crowded, so well was the conference attended and so carefully planned was its program.

There are many lessons to be drawn from the conference. One is that the younger men and women are to be reckoned with in the councils of leadership. Young America, white and black, wants a show-down, and the latter is going to have it where its leadership is concerned. When a certain colored American told a University of North Carolina audience not so long ago that his race wanted political and economic equality and expected to get it, he spoke the sentiments of Aframerica.

Spectacular oratory was taboo at this conference. The members were there to think and act, and those qualities are not so conspicuous where the time is taken up in oratorical exhibitions.

The conference decided to issue a printed report of its proceedings and this will be an exceedingly informative and interestng document. If the conference does no more than place in the hands of legislators and other members of State and Federal governments the facts it has assembled it will have served a most constructive purpose.

Dr. Shepard, Mr. Spaulding and Mr. Pearson, who initiated the call and successfully planned and executed this imported movement, are entitled to all the credit and encomiums which they have received. They have executed a fine piece of statesmanship.

In voting to hold next year's session in Durham the conference acted wisely. Likewise the movement was fortunate in the selection of Dr. James E. Shepard as permanent chairman.

Preacher Used Personal Influence To Get Race Workers In Ford Plant

Is Recommended to Schuyler and Mencken As Symbol Of New Negro Minister Who Is Also An Economic Leader

By U. S. POSTON

(Concluding Installment)

NEW YORK, Nov. 17.—Personally, I don't think Bradby is much of a doctrinal preacher. I think he would be as much at home in a community church as he would be in a Baptist one. He may have his opinions on such subjects as the Virgin Birth, Origin of Man, Immaculate Conception, etc., but he doesn't waste much time trying to fasten them on the persons whom he is leading. He spends his time rendering a greater service. The history of Detroit will never be written without giving Rev. Robert L. Bradby much space.

The migration North during the World War, increased the Negro population of Detroit from about 10,000 to 80,000. During this drama of social adjustment, Rev. Bradby played an important role. These new migrants had to have work. Rev. Bradby, having been reared as a boy with Senator Couzens, the mayor of Detroit, at that time, and high up in the councils of the Ford Automobile Works, used his influence personally and with the Urban League, in having the Ford Works opened to Negroes. About 20,000 Negroes are now employed there. Rev. Bradby has not housed his congregation in one building as Mr. Schuyler suggests, with apartment stores, etc., to supply their needs, but he has been the one big inspiration in the economic, social, political and religious development of Detroit.

The Liberty Life Insurance Company of Michigan was born in the Scond Baptist Church. A chain of grocery stores and a large garage corporation saw the light of day in the same place. He worker hand in hand with Mr. Dunbar in building one of the largest Y. M. C. A.'s in America for Negroes. The two Negro hospitals of Detroit are the results of his co-operation and brains. He inspired thousands of Negroes to move out of the slums and purchase homes in the healthy and beautiful sections of the city. He led the way by purchasing and telling others to follow. Dr. Sweet followed and his home was bombed. It was Bradby who forsook the gospel of the other cheek and preached "protect your home at all cost." Sweet believed in Bradby and protected his home. During his hours of trouble, he was not forsaken by Bradby, who worked day and night with the N. A. A. C. P. and other agencies until Sweet was freed and the good name of the race vindicated.

During the economic depression of 1921, when crime was prevalent in Detroit and police brutality rampart in the Negro section of the city, it was Bradby, with others, who brought this nefarious practice to a halt.

When the Garvey movement was sweeping the country and disturbing the old social order to the extent of entering the Negro church, Bradby did not denounce or approve until he had made a thorough investigation. I recall an incident when his congregation was divided somewhat on the movement and challenged the leadership of the pastor. Rev. Bradby met the challenge by coming to New York and investigating the movement. He met Garvey and his officials, got first-hand information and then returned to Detroit. In his big Sunday afternoon meeting he invited prominent speakers to discuss such subjects as "The Future of the Negro in America," etc., and left it to his membership to make their own decision as to the Garvey movement.

It seems to me that Rev. Bradby does not labor under the belief that the church and ministry were endowed with a divine right to lead in every endeavor of Negro life; but he realizes that such a varied leadership was thrust upon the church and ministry by the institution of slavery and during the period of reconstruction, and that since the race has not evolved a varied leadership, it is incumbent upon the minister to make the best of his leadership.

Rev. Robert L. Bradby is only a symbol of the type of Negro minister to be found throughout America, who is not an "Elmer Gantry," and who has not led his flock into moans and groans. I am satisfied that if Schuyler, Mencken and Sinclair Lewis had the privilege of sitting under the leadership of this distinguished divine that they would become converted and would dedicate their lives to a religious movement pat-

terned after the life and works of Robert L. Bradby.

Leaders of Thought and Action Close Interesting Conference at Durham, N. C.

More Than 200 Persons, Prominent in All Walks of Life, Take Stock of Negro's Accomplishments and Defects

DURHAM, N. C., Dec. 12 (By Staff Correspondent of the Associated Negro Press).—The effort to take stock and tabulate facts concerning the status of the Negro with some degree of exactness by a conference at Durham was attended with a marked success that astounded visitors and promoters alike. The assemblage of more than two hundred active participants represented a cross section of the most virile and aggressive characters in every phase of Negro progress.

The idea of the Stock-Taking and Fact-Finding Conference was born with President James E. Shepard of the North Carolina College for Negroes and carried to fruition under a program and on plans laid down by a committee upon which were Mrs. Mary McLeod Bethune, Dr. W. E. B. DuBois, Dr. W. G. Pearson and J. M. Avery. These, with their associates from almost every part of the country, are responsible for a conference that has established itself as the initial point of a new epoch in American Negro history.

While in no sense a federation of Negro organizations, the conference crystallized the aims of all organized bodies; definitely determined the elements that were lacking; ascertained the fields that remained unexploited or inadequately developed and established a foundation for more precise measurement of our growth.

Putting the Negro of today under a miscroscope handled by experts in the fields of business, education, labor, religion, and social uplift, the entire assembly looked him over, discussed his virtues and his defects with cold, analytical, yet warm sympathy. What was found was set forth in plain terms in order that the channels of future progress might be properly charted.

Business practices and policies occupied a prominent place on the program. The contributors to this phase of the work presented such authentic information that their respective addresses may be accepted as authoritative surveys of their respective fields.

This is especially true of "Savings, Credit and Insurance," by C. C. Spaulding of the North Carolina Mutual Life Insurance Company; "The History of Fire Underwriting Among Negroes," prepared by L. W. Wilhoite and R. N. Harris of The Bankers' Fire Insurance Company; "Banks and Savings Institutions," by W. G. Pearson, and "Fraternal Insurance," by the same compiler.

Dr. Mordecai Johnson, president of Howard University, besides contributed a searching survey of religion and its relation to other activities.

Dr. George E. Haynes and Dr. Channing Tobias clearly defined the relationship between religious belief and activities to material progress. A. Philip Randolph, publisher of the Messenger and labor organizer, discussed the interests of labor.

A most comprehensive survey of the political status of the Negro was given by Dr. W. E. B. DuBois at an evening session. The charts he submitted after a nation-wide investigation that covered a period ranging from 1850 to the present day were remarkable for both completeness and for the facts disclosed.

Robert L. Vann, publisher of the Pittsburgh Courier, and P. B. Young of the Norfolk Journal and Guide amplified the problems of the Negro press in an emphatic manner.

Committees

Politics—Alice Dunbar Nelson, chairman; J. W. Davis, W. L. Fitzgerald, W. P. Graves, R. S. Grossley.

Crime and Social Uplift—Forrester Washington, chairman; L. A. Oxley, J. W. Robinson, W. A. Robinson, R. B. McRary, J. W. Nail.

The Negro Youth—W. W. Saunders, chairman; Allison Davis, J. P. Davis, David Lane, Mary M. Bethune, W. A. Robinson, J. H. McGrew, Eugene Corbie, J. E. Nail.

Savings, Credits and Insurance—C. C. Spaulding, chairman; W. G. Pearson, H. H. Pace, G. A. Stewart, George Schuyler, G. W. Hines.

High School and College Education—W. A. Robinson, chairman; W. W. Saunders, B. Hancock, D. A. Lane, Jr., A. L. Holsey, W. G. Pearson.

General Committee—Dr. W. E. Dubois, chairman; C. H. Tobias, George Haynes, Mary Bethune, Alice Nelson, C. C. Spaulding, J. W. Davis, Harry Pace, J. E. Nail.

Racial Consciousness-1927 I

NEWS
CHICAGO, ILL.

SEP 17 1927

From the Negro's Point of View

BY CHANDLER OWEN.

(Editor of the Messenger, a magazine published in the interest of colored people.)

THE PRESS AND THE NEGRO.

Booker T. Washington used to tell a story of his experience in a southern city where he had spoken to a huge audience of both races The governor of the state, the mayor, congressmen and senators, business men and educators had been present, seated on the platform. The address was well received. The next morning Dr. Washington got the newspapers to read the press accounts. He looked on the front page and found not a word about his address. He scanned the next five or six pages with similar results. Finally he ran across a fragmentary account of the affair with a brief quotation from his speech buried on the page next to the last. Approached by some of his white friends, Dr. Washington asked the reason for such a reporting policy, whereupon he got the explanation: "Well, Mr. Washington, you see a Negro going down the street snatched a white woman's pocket book last night, so the paper had to give that front-page position with head lines."

The foregoing was not untypical of a portion of the American press up to ten years ago. This attitude, however, has happily changed considerably during the last decade. It has changed not only in the northern press, but in many of the more influential southern papers. The Chicago Daily News only a few weeks ago carried a series of twelve articles by Carroll Binder setting forth the cultural, economic and social achievement of the Chicago Negro. The Daily News screen service sent up an operator to film nearly everything of interest at that lively and busy resort of recreation and pleasure—Idlewild, Mich. It filmed the bathing beauty contest, the chautauqua gatherings, the boating, swimming, hiking, eating and merrymaking; also the cottages, clubhouses, hotels, as well as the natural scenery. These films will be available for motion-picture theaters that cater to colored folk throughout the world and movie patrons should ask their management to get the Chicago Daily News screen service.

Probably no one acquainted with the attitude of racial fairness on the part of the late Victor F. Lawson would be surprised by the policy of the News. But what of the column in the Atlanta Constitution conducted by Sam W. Small? Only a week ago he made as vigorous a demand for justice in the distribution of school funds between the races as any one could hope for. See how he argues: "Last year they (the Negroes) paid $78,415 of poll taxes alone, and yet are to be allowed only $65,000 for their state institutions of better than elementary school education. What just man is there in all Georgia who will solemnly call that square dealing?"

The Columbia (S. C.) State is conspicuously fair on the race question. The New York World, Boston Transcript, Boston Post and Los Angeles Express employ colored feature writers. Nearly all the northern newspapers report the colored baseball games and sporting events without prejudice on their regular sports pages. The policy of reporting only the vices of Negroes is giving away to one of fair play which would present all traits, virtues as well as vices.

Business Men and Educators Meet In Durham

10/1/27

DURHAM, N. C., Sept. 29.—Business men, professional men, educators and social workers will assemble here December 7 to discuss plans and to formulate a program to promote the general advancement of the Negro in America. Dr. J. E. Shepard, president of the North Carolina College, who with C. C. Spaulding, W. G. Pearson and other leaders of this section, is sponsoring the meeting announced Tuesday that from present indications the movement would be a great success.

RACIAL CARRICATURES

Irish-Americans have a quarrel with the film makers and exhibitors of moving pictures. The sensibilities of the race have been outraged and their finer feelings trampled upon by the showing of such films as "The Callahans and the Murphys" and "The Garden of Allah" and other pictures ridiculing their racial idiosyncracies or slurring their religion. Their resentment was at first shown by vocal demonstrations of disapproval, raising disturbances in picture houses and disfiguring the pictures by squirting a black fluid on them. Then came a petition to the Federal Trade Commission and an effort to restrain the distribution of the obnoxious films. In this city an ordinance was presented to the Board of Aldermen to prevent the exhibition not only of immoral and indecent films, but also of those that "tend to ridicule or disparage or hold up to obloquy or contempt any race, creed or nationality, or are calculated to arouse racial, national or religious prejudice."

No race in this county has suffered greater ridicule and disparagement than the Negro, none has been held up to greater obloquy and contempt, on the stage in the films and in the daily press. And yet the status of the Negro has been steadily gaining in public esteem and his doings and his sayings have been taken more seriously than ever before. When the vicious film of the "Birth of a Nation" was first exhibited in New York, its promoters sought to incite the colored residents to make vocal and physical demonstrations against it in order that it might secure greater publicity. The bait was swallowed and efforts were made to prevent its showing, but the city authorities proved unsympathetic and the film was allowed to poison the public mind against the Negro and to hold the Union cause up to derision. This film was more vicious than anything ever shown discrediting the Irish.

The Irish, the Jew and the Negro are the stock fun producers of the American stage and the film has followed suit. A black face, a hook nose or a brogue and a shillelah can always win a laugh from the average American audience. Many comedians of these three races have capitalized this fact and shared in the profits of racial caricature. Of course, the burnt cork comedians preempted the field for Negro talent, but Bert Williams and others made an opening. Irish and Jewish comedians have made Broadway laugh and weep by their inimitable exaggeration of racial peculiarities.

100 Negro Leaders Cited By Calvin In Broadcast By Radio

"Some Notable Colored Men" was the subject of a radio talk from Station WGBS Monday afternoon by Floyd J. Calvin, special feature editor of the Pittsburgh Courier.

One hundred men leaders in their respective fields of endeavor, were mentioned. The list follows:

Business Leaders—Anthony Overton C. C. Spaulding, Watt Terry, S. W Rutherford, Harry H. Pace, Jesse A. Binga, C. Benjamin Curley and Paul E. Johnson.

Business Managers—P. B. Ransom, Ira F. Lewis and John Murphy.

Educators—Dr. R. R. Moten, Dr. Mordecai W. Johnson, Dean Kelly Miller, Dr. James E. Shepard, Dr. John Hope, Dr. Emmett J. Scott and Dr. J. W. E. Bowen.

Editors—Robert L. Vann, R. S. Abbott, Carl Murphy, T. Thomas Fortune, P. B. Young, Fred R. Moore, E. Washington Rhodes, C. Richardson and W. P. Dabney.

Religious Leaders—Bishop John A. Gregg, Bishop Robert E. Jones, Dr. R. R. Wright, jr., Channing H. Tobias, the Rev. L. K. Williams, John R. Hawkins and Henry Allen Boyd.

Political Leaders—Bishop A. J. Carey, Ferdinand Q. Morton, Perry W. Howard, Louis B. Anderson, William Clarence Matthews, Benjamin J. Davis, Charles W. Anderson and William T. Francis.

Judiciary—Judges Albert B. George, James A. Cobb, William C. Hueston and Edward W. Henry.

Labor Leaders—A. Philip Randolph and Rienzi B. Lemus.

Social Workers—Eugene Kinckle Jones, Dr. George E. Haynes, Charles S. Johnson and Forrester B. Washington.

Scientists—Prof. George W. Carver and Prof. E. E. Just.

Literati—Dr. W. E. B. DuBois, Charles W. Chestnut, William Stanley Braithwaite, Countee Cullen, James Weldon Johnson and Walter White.

Journalists—Lester A. Walton, Edgene Gordon, J. A. Rogers and George S. Schuyler.

Explorers—Matthew A. Henson.

Actors—Paul Robeson and Charles Gilpin.

Singer—Roland Hayes.

Race Leader—Marcus Garvey.

Publicist—Dr. Carter G. Woodson and Prof. Monroe N. Work.

Lawyers—William H. Lewis, Arthur G. Froe, Edward H. Morris, Edward Wright and Harry Davis.

Physicians—Col. J. H. Ward, Daniel L. Williams, Dr. Henry M. Minton and Dr. C. V. Roman.

Fraternal Leaders—J. Finley Wilson, John L. Webb, S. W. Green, E.

W. D. Abner and A. E. Bush.

Teachers—Dean Ambrose Caliver, Dr. Charles H. Wesley, Dr. Alain Locke and Prof. Benjamin Brawley.

Musicians and Composers—Harry T. Burleigh, W. C. Handy, Clarence Cameron White, Carl Diton and R. Nathaniel Dett.

Artists—Henry O. Tanner and Aaron Douglas.

Artist's Model—Maurice Hunter.

Bibliophile—Arthur A. Schomburg.

Athletes—DeHart Hubbard and Ted Thompson.

NEGRO ACHIEVERS CITED OVER RADIO

Writer for Weekly in Pittsburgh Tells of Attainments by 100 Individuals of His Race

RISING IN MANY FIELDS

List to Be Given Wide Publicity by Their Own Press

"Some Notable Colored Men" was the subject of a radio talk from Station WGBS yesterday afternoon by Floyd J. Calvin, writer for the Pittsburgh Courier, a Negro weekly. One hundred American Negroes prominently identified with contemporary activities were mentioned.

The list, which is to be given wide publicity by the Negro press of the country, follows:

BUSINESS LEADERS—Anthony Overton, C. C. Spaulding, Watt Terry, S. W. Rutherford, Harry H. Pace, Jesse A. Binga, C. Benjamin Curley and Paul E. Johnson.

BUSINESS MANAGERS—F. B. Ransom, Ira F. Lewis and John Murphy.

EDUCATORS—Dr. R. R. Morton, Dr. Mordecai W. Johnson, Dean Kelly Miller, Prof. James E. Shepard, Dr. John Hope, Dr. Emmett J. Scott and Dr. J. W. E. Bowen.

EDITORS—Robert L. Vann, R. S. Abbott, Carl Murphy, T. Thomas Fortune, P. B. Young, Fred R. Moore, E. Washington Rhodes, C. F. Richardson and W. P. Dabney.

RELIGIOUS LEADERS—Bishop John A. Gregg, Bishop Robert E. Jones, Dr. R. R. Wright jr., Channing N. Tobias, the Rev. L. K. Williams, John R. Hawkins and Henry Allen Boyd.

POLITICAL LEADERS—Bishop A. J. Carey, Ferdinand Q. Morton, Perry W. Howard, Louis B. Anderson, William Clarence Matthews, Benjamin J. Davis, Charles W. Anderson and William T. Frances.

JUDICIARY—Judges Albert B. George, James A. Cobb, William C. Hueston and Edward W. Henry.

LABOR LEADERS—A. hilip Randolph and Renzi B. Lemus.

SOCIAL WORKERS—Eugene Kinckle Jones, Dr. George E. Haynes, Charles S. Johnson and Forrester B. Washington.

SCIENTISTS—Prof. George W. Carver and Prof. E. E. Just.

LITERATI—Dr. W. E. B. DuBois, Charles W. Chesnutt, William Stanley Braithwaite, Countee Cullen, James Weldon Johnson and Walter White.

JOURNALISTS—Lester A. Walton, Eugene Gordon, J. A. Rogers and George S. Schuyler.

EXPLORER—Matthew A. Henson.

ACTORS—Paul Robeson and Charles Gilpin.

SINGER—oland Hayes.

RACE LEADER—Marcus Garvey.

PUBLICISTS—Dr. Carter G. Woodson and Prof. Monroe N. Work.

LAWYERS—William H. Lewis, Arthur G. Froe, Edward H. Morris, Edward Wright and Harry Davis.

PHYSICIANS—Col. J. H. Ward, Daniel L. Williams, Dr. Henry M. Minton and Dr. C. V. Roman.

FRATERNAL LEADERS—J. Finley Wilson, John L. Webb, S. W. Green, E. W. D. Abner and A. E. Bush.

TEACHERS—Dean Ambrose Caliver, Dr. Charles H. Wesley, Dr. Alain Locke and Prof. Benjamin Brawley.

MUSICIANS AND COMPOSERS—Harry T. Burleigh, W. C. Handy, Clarence Cameron White, Carl Diton and R. Nathaniel Dett.

ARTISTS—Henry O. Tanner and Aaron Douglas.

ARTIST'S MODEL—Maurice Hunter.

BIBLIOPHILE—Arthur A. Schomburg.

ATHLETES—DeHart Hubbard and Ted Thompson.

COURIER FEATURE EDITOR NAMES 100 NOTABLES IN SPEECH ON GIMBEL RADIO

Pittsburg Courier, Pittsburg Pa.

Talk Marks New Recognition For Profession of Journalism; Editors Praised As Real Leaders of Group

10/8/27

(Editor's Note: The following article was delivered over Radio Station WGBS (Gimbel Brothers), New York, Monday afternoon at 3:40 by Floyd J. Calvin, Special Feature Editor of The Pittsburgh Courier.)

By FLOYD J. CALVIN

Good afternoon, Radio Audience:

It is with pleasure that I avail myself the opportunity to broadcast the names of some notable colored men. Recently, through this station, you were told of the achievements of our women. Naturally the men feel they should get a hearing.

It was with some misgivings that I undertook the task of selecting the names to be mentioned in this talk. Although my list is just twice as long as that of the women, still many important figures are omitted. I simply chose what I term the leading walks of life in our group, and named the more outstanding figures coming under these various heads.

First we have the business leaders, among whom are men of extensive corporate interests. Anthony Overton, of Chicago, is head of a national bank, president of a life insurance company, and president of a large cosmetic manufacturing concern. C. C. Spaulding of Durham, N. C., is president of another large life insurance company, and is one of the guiding spirits of the only Negro fire insurance company in America. Watt Terry of New York and Brockton, Mass., is probably the newest Negro millionaire and represents what is possible for us in the highly competitive North. He made his fortune in real estate, and his life is insured for $545,000. S. W. Rutherford is founder of the largest Negro life insurance company in the world, at Washington, D. C., which has insurance in force to the extent of $75,000,000. Harry N. Pace is president of a life insurance company at Newark, N. J., and is our most promising big business pioneer of the East. Jesse Binga is head of a thriving state bank bearing his name in Chicago. C. Benjamin Curley is an efficiency expert who is called in by various Negro business enterprises for counsel. Paul E. Johnson has developed a large electrical medical appliance manufacturing concern at Chicago.

A few of our business managers are worthy of mention. F. B. Ransom is in charge of the million dollar business built by the late Mme. C. J. Walker at Indianapolis, Ind. Ira F. Lewis is manager of The Pittsburgh Courier, known as "America's Best" weekly. John Murphy is manager of the Afro-American of Baltimore, which is one of the few colored newspapers employing a colored mechanical staff.

Our educators rank high. Dr. R. R. Moton is principal of Tuskegee Institute, at Tuskegee, Ala., which was founded by the late Dr. Booker T. Washington and is the largest industrial school in the world. Dr. Mordecai W. Johnson is the first colored president of Howard University, the largest Negro university in America. Kelly Miller is dean of the Junior College at Howard University and widely known for his lectures and books on the race question. James E. Shepard is head of the North Carolina College for Negroes. John Hope is president of Morehouse College at Atlanta, Ga. Emmett J. Scott, who was associated with Tuskegee's founder until his death in the development of the school, is now secretary-treasurer of Howard University. Dr. J. W. E. Bowen of Gammon Theological Seminary, Atlanta, is regarded as one of the most brilliant figures in Negro Methodism.

Our editors are rapidly coming into their own as the real directors of our racial policy. Robert L. Vann of The Pittsburgh Courier is now recognized as the most progressive editor of our group. R. S. Abbott built from small beginnings the widely read Chicago Defender. Carl Murphy of the Afro-American is probably the only colored weekly newspaper editor who had the advantage of university training abroad. T. Thomas Fortune, dean of Negro editors, has been active in public life for more than 50 years and is now editor of The Negro World. P. B. Young of the Norfolk, Va., Journal and Guide, has steadily developed an influential conservative organ. Fred R. Moore, editor and publisher of the New York Age, is one of the pillars of Harlem. E. Washington Rhodes of the Philadelphia Tribune, is ably carrying on the tradition of the late Christopher J. Perry, who founded the paper. C. F. Richardson of the Houston, Tex., Informer, is noted for his fearlessness in a section where it requires courage to speak the truth. W. P. Dabney of the Cincinnati Union was for many years paymaster of the City of Cincinnati and wrote the important book, "Cincinati's Colored Citizens."

In the field of religion there are many doing notable work. Bishop John A. Gregg is assigned to South Africa by the A. M. E. Church. Bishop Robert E. Jones of New Orleans was the first colored man elevated to the bishopric by the M. E. Church. Dr. R. R. Wright, Jr., one of the best trained men in the ministry, is editor of the Christian Recorder, a religious organ. Channing H. Tobias is one of the senior secretaries of the Y. M. C. A. Rev. L. K. Williams, president of the National Baptist Convention, Inc., is pastor of the largest Baptist congregation in America. John R. Hawkins is one of the most distinguished laymen in religious work. He has handled the money of the A. M. E. Church for many years in his capacity as General Secretary, and in addition is president of a bank in Washington, D. C. Henry Allen Boyd is now directing the million dollar National Baptist Publishing plant at Nashville, Tenn., which was founded by his father, the late Dr. R. H. Boyd, 31 years ago.

In politics Bishop A. J. Carey is a member of the Chicago Civil Service Commission; Ferdinand Q. Morton is a member of the Civil Service Commission of the City of New York; Perry W. Howard is Republican National Committeeman from Mississippi and Special Assistant to the Attorney-General of the United States; Louis B. Anderson is alderman and member of the Committee of Finance of the City of Chicago; William Clarence Matthews is the present Administration spokesman for the Negro; Editor Benjamin J. Davis of the Atlanta Independent is Republican National Committeeman from Georgia; Charles W. Anderson collector of internal revenue in New York, has served under four presidents; and William T. Francis is now en route to the Republic of Liberia as U. S. Minister and Consul-General.

The two most prominent labor leaders are A. Philip Randolph, general organizer of the Brotherhood of Sleeping Car Porters, and Renzi B. Lemus, president of the Brotherhood of Dining Car Employes.

As judges we have Albert B. George of Chicago; James A. Cobb of Washington, D. C.; William C. Hueston of Gary, Ind., and Edward W. Henry of Philadelphia.

Among the social workers are Eugene Kinckle Jones, executive secretary of the National Urban League; Dr. George E. Haynes, one of the secretaries for inter-racial work with the Federal Council of Churches; Charles S. Johnson, director of the department of Research and Investigations of the Urban League and Editor of Opportunity Magazine; and Forrester B. Washington, director of the Atlanta School of Social Work.

Our two most noted scientists are Prof. George W. Carver of Tuskegee, whose discoveries in agricultural schemistry have added to the wealth of the South; and Prof. E. E. Just of Howard University, rated high as a biologist.

In the field of literature are a number of well-known names. Dr. W. E. B. DuBois is author of "The Souls of Black Folk," "Darkwater" and some other books of historical interest. Charles W. Chesnutt is the first colored novelist of note and wrote "The House Behind the Cedars" and other books. Countee Cullen is a well-known young poet. William Stanley Braithwaite, one of the foremost American authorities in literary criticisms, is literary editor of the Boston Transcript and Editor of an Annual Anthology of Magazine Verse. James Weldon Johnson is noted for his "Book of American Negro Poetry," first and second "Book of American Negro Spirituals," and his recently republished "Autobiography of an Ex-Coloured Man." Walter White is author of "The Fire In The Flint" and "Flight," two novels, and is now in France for a year doing literary work.

Some of our journalists are surmounting the barriers of race and are achieving in wider fields. Others are doing creditable work in develop-

Continued on Page

ger Magazine and special writer for
The Pittsburgh Courier.
Matthew A. Henson, our foremost
explorer, was the first man to stand
at the North Pole.
Paul Robeson and Charles Gilpin

Racial Consciousness - 1927 II

are our most representative actors.

Roland Hayes is our most noted singer.

Marcus Garvey, founder of the Universal Negro Improvement Association, is our most noted race leader.

Our two best known publicists are Dr. Carter G. Woodson, director of the Association for the Study of Negro Life and History and editor of the Journal of Negro History ;and Monroe N. Work, head of the department of Records and Research at Tuskegee Institute.

Representative lawyers are William H. Lewis of Boston, Arthur W. Froe of West Virginia, E. H. Morris, corporation lawyer of Chicago, Edward Wright, formerly member of the Illinois Commerce Commission, and Harry Davis, for several terms member of the Ohio Legislature.

Our doctors are represented by Col. J. H. Ward, head of the U. S. Veterans Hospital at Tuskegee; Daniel L. Williams of Chicago, first doctor to perform a successful operation on the human heart; Dr. Henry M. Minton, authority on tuberculosis and superintendent of Mercy Hospital, Philadelphia; and Dr. C. V. Roman, a professor and one of the pioneers in developing Meharry Medical College at Nashville, Tenn., a leading medical school for training Negro physicians.

As fraternal leaders we have J. Finley Wilson, now in his sixth term as head of the colored Elks. During his incumbency the wealth of the organization increased from a half-million to five million dollars. John L. Webb, one of the wealthiest Negroes of the South, is Supreme Custodian of the Woodmen of Union at Hot Springs, Ark.; S. W. Green of New Orleans is Grand Chancellor of the Knights of Pythias; E. D. W. Abner is leader of the American Woodmen of Denver, Colo.; and A. E. Bush is now guiding the Mosaic Templars of America, located at Little Rock, Ark., which was founded by his father, the late J. B. Bush.

Among our distinguished professors are Ambrose Caliver, first colored dean of Fisk University, Nashville, Tenn.; Dr. Charles H. Wesley, professor of History at Howard University and author of "Negro Labor in the United States;" Dr. Alain Locke, professor of Philosophy at Howard who is also a Rhodes Scholar and editor of the symposium called "The New Negro;" and Benjamin Brawley, professor of English at Shaw University, Raleigh, N. C., and author of a text book on English Literature.

As musicians and composers we have Harry T. Burleigh, noted for his Spirituals; W. C. Handy, father of the blues; Clarence Cameron White, famous violinist and composer; Carl Diton, president of the association of colored musicians; and R. Nathaniel Dett, head of the music department of Hampton Institute, Va.

Our most representative painter is Henry O. Tanner who has been living in Paris for many years and whose paintings hang in the French National Art Gallery. Aaron Douglas, whose illustrations for "God's Trombones" and other recent books have attracted wide attention for their originality and style, is the leading artist. Maurice Hunter is an artist's model who has won wide acclaim for his poses. Arthur A. Schomburg of Brooklyn, our most noted Bibliophile, last year sold his collection of rare books on the Negro for $10,000 to the New York Public Library. DeHart Hubbard, who recently broke his own world record for the broad jump, and Ted Thompson, Negro tennis champion, are representative of our many high class athletes.

Colored Authors Speak In Wanamaker's Book Week

New York, Nov. 4.—Two colored authors are among those announced in Wanamaker Book Week as speakers in the Auditorium of the New York store. They are Countee Cullen, the well known poet, and James Weldon Johnson, secretary of the National Association for the Advancement of Colored People. Among the authors scheduled to speak during the week are Burton Rascoe, editor of The Bookman; Harry Hansen, literary editor of The World; Will Durant, author of "The Story of Philosophy"; Robert Nathan, novelist; Helen Keller, Herbert Adams Gibbon and Arthur Guiterman.

NEW YORK
SUN and GLOBE

Letters to The Sun

A Protest Against Commercializing the Negro Spirituals.

TO THE EDITOR OF THE SUN—*Sir:* From time to time I have protested through the newspapers against the negro spirituals being sung in theaters, because the theater does not provide the proper setting for these songs and because it tends toward commercializing them, thus destroying their sacred intent. I have noticed that this practice has started again, and I want to register a pronounced protest against this evil. As I have called to attention on other occasions, the negro spirituals are the most sacred form of music and represent the religious expression of the negro.

These spirituals were the weapons used by the negro during his period of slavery, in which he expressed his faith, hope, sorrow and joy, and were born in an environment that was sacred. They were not meant for mere entertainment, such as being given on the vaudeville stage and in other forms that take them altogether out of their setting. I contend that the singing of the spirituals should be restricted to schools, colleges, churches and concert halls, and that they should not be exploited as they are being done in theaters.

Fisk University, which has been the pioneer in the preservation of this music, regards the negro spirituals as sacred and to be revered. The students at Fisk are taught the beauty and value of these songs, what they mean to the cultural background of the negro. The practice of presenting these spirituals in a manner not in keeping with their sacred intent should be discouraged.

CLEVELAND G. ALLEN.

New York, October 17.

NEGROES' PART IN CITY PROGRESS

Within the next three years Kansas City will consider and vote for bonds to provide the public improvements which are to be the framework of private improvements. There is no escaping enlargement of our civic program, any more than a successful business can be carried on, without additional capital, larger quarters, and more stock. What Chicago, St. Louis and a dozen other population centers are doing, forces us to act, or be counted out of the competition as a good place for workers to live and for capital to operate.

Our local public opinion is being prepared for civic improvement by the discussion of needs, by the findings of survey committees, and by the inspiration of a navigable Missouri river. The city as a whole will look the issue squarely in the face and act. We too must have plans for making Kansas City great, and sharing in its greatness.

No group of citizens has a harder task than we, because already we are late in beginning. Where the Italians have bought the north side as they dispossessed the Negroes, we have remained renters, profit-makers for white owners, satisfied to take what conveniences landlords begrudge us. As the city advances on the wings of special taxation, that extra cost, which adds to the value of the owners' land, will be ours to pay in increased rent. To save ourselves from making bricks with still less straw, we must buy the homes we occupy. The burden of taxation, we must bear anyway. We can much better bear it directly and to our profit, than indirectly to the landlord's gain.

Besides buying land, we must get ready to work and get good wages for it. We can no more live in Kansas City and prosper without struggling to get ahead than a plant can thrive without cultivation. We have been mentally lazy, and have failed to observe how other groups pass by us. Negro men have had money enough to put in up-to-date barber shops, for shining parlors, and the other lines in which we are acceptable servers of white patrons. We have had money enough to operate businesses for the patronage of our own. It is our fault that hundreds and even thousands of our workers are not employed by our own capital, relieving the competition for jobs which makes our grown men work now for boy's wages. It will mean nothing to Negroes if Kansas City goes ahead as becomes the times, and we still dwaddle around, satisfied with common labor and part time employment.

We must plan to get homes and we must plan to get work. We cannot escape our part of the burden of a growing city, no matter how shiftless we are, or how little we own. Since we must carry, let us crowd our way to the front rank of those who grow by reason of civic advancement. Let us demonstrate in the classes of work freely open to us and in the districts where we now live that Negro hands and Negro homes are worth while. Yearning for the golden windows, across on the other hill, is child's folly. In the words of Booker Washington, "Let down your bucket where you are."

SPIRIT OF THE PRESS

Imitating The White Race

Petersburg Progress-Index

The Newport News Daily Press and the Newport News Star, the latter a colored weekly, engage in friendly discussion growing out of the recent admonition of the Press to the colored race that it should not imitate the white race too closely. The Star says that imitation such as this should not be regarded as censurable, that all progress in civilization is largely imitation. "The child "tries to walk like his father and even to talk like he does," says the Star and continues: "The maid dresses as nearly like her mistress as it is possible for her to do; the employee takes his employer as his model in nine cases out of ten; the weaker nations imitate the stronger and unconsciously we are affected by the dominant human forces around us."

The Press admits that this is true but does not admit that always it is best. When the boy arrives at years of discretion, he becomes more discriminating and as a result ceases to imitate certain things that he sees or saw in his father and strikes out on his own. No nation willing to continue to be an imitator will become a great nation, the Press thinks and cites the cases of China and Japan. The Chinese have done nothing more than imitate Occidental peoples, whereas the Japanese have emulated the nations of the West and as a result have developed a civilization largely their own and not a slavish copy of ours.

If we may be pardoned for intruding, we should say that both

the Press and the Star are right. There is bound to be imitation in cases such as those cited. Backward peoples inevitably will imitate and must imitate the more highly-developed types with which they come in contact. Theoretically, it is best that they should develop their own culture, but there is danger that in doing so they will continue to retain too many objectionable features of the old one. But as the Press fears, a too close imitation of the culture taken as a model will prevent that discrimination necessary in order to avoid copying that which is objectionable. Thoughtful colored men have told us that the colored race seems more disposed to imitate the vices of the white man than to adopt his virtues.

News
Merchantville-NJ
OCT 20 1927

MORE OF THE COLORED RESIDENT

In an editorial last week, The Community News said the colored citizen should be regarded for what he is, the same as the white citizen; that his color doesn't mean anything, but his conduct does.

It was gratifying to see an illustration endorsing the editorial argument in Morrisville last Friday, where the new colored school was dedicated to the memory of Booker T. Washington.

A friend of the late great champion of the negro race made an inpressive address. He was born a slave. Today he is a man of a brilliant mind and much education; an example of what a man may do and proof that his color counts for nothing. Wordsof wisdom flowed from his lips. He said a good farmer is better than a poor doctor or lawyer. He meant that it is a mistake for every man to reach for things beyond his talents.

There were singers and musicians, all of them colored, who equal if not excel any white entertainers who come to this district. There was a woman in charge of the program, the school principal who had missed one day from her duties in many years; that, a day to attend the burial of a relative. She was the example of sincerity and faithfulness.

There was much at the dedication to make the white residents of the district, who attended the ceremony, marvel at the talent and intelligence and education of the people who contributed to the program.

Not the least striking feature was the presentation to the school of a modern Victrola provided by the Morrisville Community Club.

It was a night that could not fail to make a lasting impression upon the children who have been given a modern school where they have every opportunity offered any child in the township, and where many will learn that it is the person who counts and not the color of his skin.

AMERICANS, 97-1 PER CENT

We always have had a feeling that three aldermen out of fifteen, with personality, and backbone, and the courage of their convictions, could prevent their venal colleagues from taking any action to which they were opposed with any degree of sincerity. Man is usually weak, and susuceptible to the dominating power of courageous determination. Three men with the right behind them, standing together, and fighting shoulder to shoulder for justice, could hardly fail, we believe, to swing enough of the other twelve over to their side to carry their point.

Culture
11-5-27

We were therefore somewhat surprised and not a little disappointed when the three colored representatives of Gary's population in that city's council allowed themselves to be overridden by the force of numbers and voiced what seemed from a distance only a weak and unheeded objection to the proposal which advocated sending their children to school in a shed to satisfy the caprices of immature Caucasians. It seemed that the three, heralded as they were as valiant defenders of the faith, had nevertheless shown themselves inadequate in the crisis, and had lacked that power which lifts men up above their prejudices and makes them cast votes totally foreign to the teachings of their fathers.

Chicago, Ill.

It now appears that two of these three aldermen lacked the desire as well as the ability to block the action on the proposed segregated high school. We hear disturbing rumors of a black Ku Klux Klan flourishing in Gary, with a membership of black 97.1 per cent Americans, whose faith in the justice of kluxism makes them disinclined to quarrel about the missing 2.9 per cent which is denied them. We are told that the black klan gives secret aid to the white klan in keeping the city government throttled, and that it sits in church at the minister's right. We are told that black men, prominent in business and social circles have in large numbers renounced 2.9 per cent of their identity and cast their lot with the order of the sheet and the holey pillowcase.

This is indeed disquieting news. Segregation, the fundamental and undeniable principle of the Ku Klux klan, has never meant anything to the black American but discrimination. It means that he must be content with what is left over, and that if there is nothing left over, he must be content with that, too. It means that his children must grow up in a piece of a world, hedged about by baffling limits and prohibitions which must necessarily kill their ambition and annihilate their self respect. No harvest of power or gold can ever justify these 97.1 per cent Americans for thus dooming their posterity to a life in prison.

Ancient history tells of one Esau who sold his birthright for a mess of pottage. May the history of the future record the shame of black Americans who would sell their children's [illegible] for a scrap of recognition.

N. Y. STUDENTS PROTEST AGAINST THE USE OF THE WORD "NIGGER"

New York, October 19.—(By A. N. P.)—Students of the Evening High School are up in arms over the use of a text book in the English classes in which the word "nigger" is used frequently, and have voiced their protest in no uncertain manner to both the head of the school and the Superintendent of the Board of Education.

Reporter

The book, "Short Plays of Various Types," used a play by Lord Dunsany. "A Night at an Inn," in which the offensive term occurs with frequent repetition.

10-22-27

According to the story, the teacher singled out colored students to read these offensive passages, and one, refusing to read the words which so offended him left the room taking the text book with him.

Birmingham, Ala.

It is said that the books have been ordered collected and taken up by the teacher in order to bring about armony in the classes.

PROTEST 'NIGGER' BOOK

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